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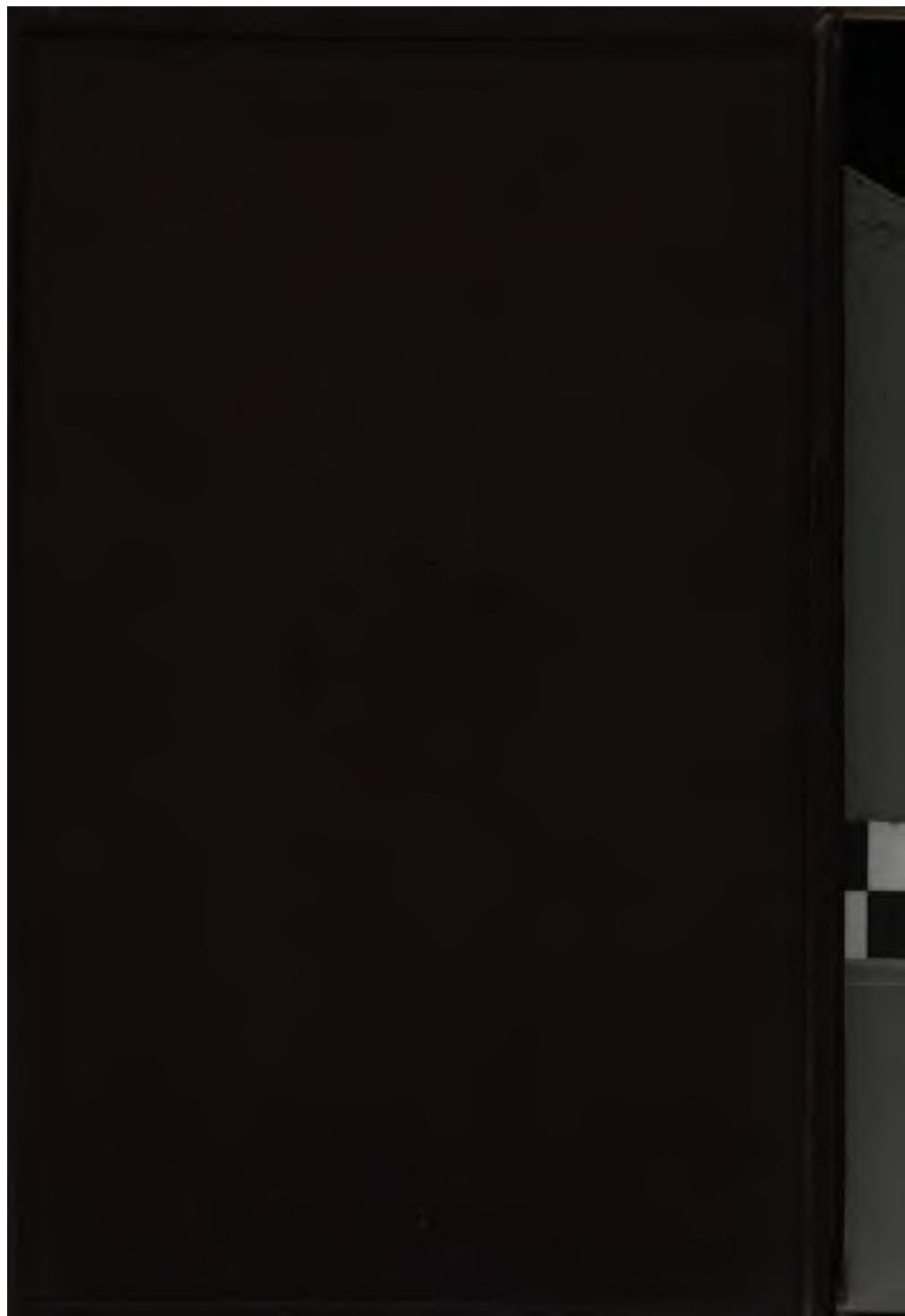
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TO
THE MEMBERS OF
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IN
GRATEFUL RECOLLECTION
OF MANY HAPPY AND PROFITABLE MEETINGS
THROUGH PAST YEARS ;
AND IN
THE EARNEST HOPE
THAT MEETINGS AS HAPPY AND AS PROFITABLE
MAY BE GRANTED
THROUGH YEARS TO COME,
This History
OF THE DISTRICT IN WHICH HE AND THEY MINISTER
IS DEDICATED BY
THE AUTHOR.



P R E F A C E.

NTHE early part of this year I read some papers at meetings of the Fingal Clerical Society on the past history of the Church in the district. Many of those who heard the papers expressed a hope that they should be printed.

Partly encouraged by these kindly critics of my papers, and partly induced by an opinion, which I have long entertained, that many members of the Church of Ireland know too little of her past wonderful history in their own neighbourhood, I have expanded my papers into the story told in this volume. My aim has been to write for the many whose knowledge of the subject is limited, but who may be interested in learning something more of the leading facts of a history of fourteen hundred years—not for the learned few, who will doubtless be disappointed if they expect in this volume evidences

of extensive antiquarian research or of profound antiquarian knowledge. With the above object mainly in view, I have endeavoured to write, in as popular a style and manner as I could, this historical sketch of Fingal.

I have had much valuable help from old friends, for which I cannot express myself too gratefully. The Rev. Canon Twigg, Vicar of Swords, and the Rev. G. T. Stokes, D.D., Professor of Ecclesiastical History in the University of Dublin, have ungrudgingly given me the benefit of their assistance. The extensive local antiquarian knowledge of Canon Twigg has been freely placed at my service; and to Professor Stokes I am indebted for many valuable hints, and references to sources of information, which, from his historical knowledge and research, were of great use to me.

I have been very fortunate in the materials at my disposal. Bishop Reeves has published a “Memoir of the Church of St. Duilech,” 1859. There was also published by him “A Lecture on the Antiquities of Swords,” 1860. Both of these works are long since out of print. Like every other work Bishop Reeves has written, they abound in accurate information and in antiquarian knowledge, and are full of interest. I have not hesitated to quote largely from both. The

late Rev. B. W. Adams published a “History and Description of Santry and Cloghran Parishes,” 1883. This book must have cost its learned author much time and labour. He has entered with great minuteness of detail into the past history of his two parishes. I have obtained many useful hints from his book. Mr. Henry Alexander Hamilton has published “A Lecture upon the History of the Parish of Balrothery,” which he delivered at Balbriggan in 1876. The long and intimate connection of Mr. Hamilton and his family with Balrothery and Balbriggan has given him peculiar opportunities of acquiring information about these places, which he has put together in a most attractive form in his learned and interesting lecture. Some of this information was new to me, and when I have made use of information thus acquired, I have acknowledged it. I may add, that I can make some claim myself, from past family connection with Fingal, to some personal knowledge of its history.

In addition to local sources of information, there are now at hand sources of information which were scarcely accessible a generation ago. The student of Irish Church history has his path made very easy for him in the many records of the past, carefully printed and edited, which have been published under

the able editorship of such men as Bishop Reeves, Dr. J. H. Todd, Dr. O'Donovan, Mr. Hennessy, Mr. Gilbert, Mr. Hardiman, and others. Instead of having to work one's weary way through MSS. scarcely legible, we now have, thanks to the learned authors whom I have named, the original texts clearly printed, learnedly annotated, and carefully indexed. The following works of this kind have contributed many facts to this History of Fingal :—The “Annals of the Four Masters,” “The Chartularies of St. Mary’s Abbey,” “Chronicum Scotorum ;” such publications of the Irish Archæological Society as “The Charter and Grants to All Hallows Priory,” “The Book of Obits of Christ Church Cathedral,” “The Statute of Kilkenny,” and others. Of the same nature is “The Wars of the Gaedhil with the Gaill,” carefully translated and annotated by the late Rev. J. H. Todd, which, with his learned work on “The Life of St. Patrick,” abound with information respecting many localities in Ireland. Belonging to a later date are the documents brought to light by the discriminating researches of Miss Hickson in her book entitled “Ireland in the Seventeenth Century,” of Mr. Prendergast, in his work on “The Cromwellian Settlement,” and of others. From these books, and others of the kind referred to in the text,

I have collected many interesting contributions to this History of Fingal.

Mr. Monck-Mason's "History of St. Patrick's Cathedral," and Archdeacon Cotton's "Fasti Ecclesiæ Hibernicæ," are full of information about all places and persons connected with the subjects they respectively deal with. I have been much indebted to both for information. It is to be regretted that Mr. Monck-Mason's MS. "History of Christ Church Cathedral" is practically inaccessible. It may be presumed that it would throw much light upon the history of Fingal parishes connected with Christ Church Cathedral, judging from the amount of light which the "History of St. Patrick's Cathedral," by the same author, throws upon the past story of Fingal parishes connected with the latter cathedral. I have also frequently obtained valuable help from Mr. D'Alton's "History of the County Dublin;" but, from the nature of the case, rather with respect to secular than to ecclesiastical affairs.

In the case of local nomenclature, I have invariably reproduced the spelling of the names of places as it is given in the document from which I quote. For this reason the names of many places in Fingal will be found spelled in very different ways at different times. This fact has an interest of its own, and is

sometimes a help in tracing the history and meaning of a name. The meanings of the local names are generally taken from two volumes entitled "Irish Names of Places," by Mr. P. W. Joyce—volumes full of interest and information for all who desire to investigate that large part of the past history of Ireland which is buried in names. Occasionally Dr. J. H. Todd, in his two books already referred to, has given a somewhat different spelling or meaning of a name from Dr. Joyce. Where this is so, I have followed Dr. Todd. With regard to some names, Mr. W. M. Hennessy, of the Public Record Office, has most kindly lent me the aid of his knowledge of the Irish language in suggesting the most probable meaning.

The difficulty of securing accuracy in the spelling or signification of some Irish names of places has more than once been brought home to me by the varieties in both to be found in the writings of acknowledged authorities on the subject. I must therefore claim some forbearance in criticism if I do not always come up to the standard in this matter of any given authority.

The documents from which Appendices I., III., IV., and VI. are taken, have never been before published, as far as I am aware. They contain very

interesting information about the parishes of Fingal at the respective periods with which they deal. I have commenced with the earliest known diocesan parochial record, and have selected six characteristic diocesan returns, prepared during a time when such returns were few and far between, so as to enable those interested in any particular parish, with the help of the Index, to follow its history for themselves. Some pains have been taken with this Index, so as to secure facility of reference. I have not added any diocesan return of later date than that given in Appendix VI., for this reason, that it would be difficult to select from the immense number of such documents any diocesan return of very special interest. From the middle of the seventeenth century visitation returns become numerous, and from the close of the century they become regular. As they become numerous and regular, they lose their individual interest.

Appendices VII. and VIII. are my own work. Appendix VII. was suggested to me by the perusal of an interesting MS. account of some few of the churches of Fingal in the year 1783, by Mr. Austin Cooper, F.S.A., of Abbeyville House, St. Doulagh's. He lived about one hundred years ago, and when I happened to visit some ruin which is now fast

disappearing, without any record left behind of what the ruin was like in time past, I often entertained the wish that Mr. Cooper had made a note of its condition, in his own day, such as he had made of Baldungan, Balrothery, Grâce Dieu, and Lusk. I have myself visited, from time to time, all the ruins and churches of Fingal. Any interest attaching to the brief notices of them which I give in Appendix VII. will, I suppose, belong rather to the future than to this present time. Without indulging in the lofty ambition that Macaulay's New Zealander may one day take up my book with interest, I still may cherish the humbler hope, that some reader may possibly place his hand on a copy of my book somewhere a hundred years hence, and read with interest some of the accounts which it contains of buildings whose place then may know them no more.

With regard to Appendix VIII., I shall only observe that the lists are as complete as I could make them. There are not any complete lists in existence of the clergy of any of the older parishes of Fingal. There are extensive lists of some parishes, but none are continuous. Indeed, the story which I tell of Fingal shows how unlikely it would be that such continuous records would now be likely to exist.

The woodcuts, except in the few cases where the date shows it must have been otherwise, are from drawings on the spot made during the past summer by two artists, J. E. C. and N. H., who were well qualified by their skill and taste to undertake such a work, and to whose willing help I am much indebted.

ROBERT WALSH.

ST. ANDREW'S, MALAHIDE,

November, 1887.

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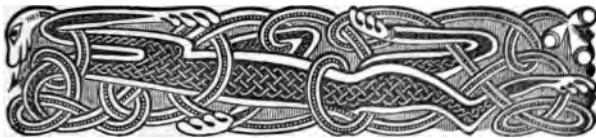


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FINGAL AND ITS CHURCHES.

CHAPTER I.

THE CELTIC CHURCH FOUNDED IN FINGAL.

SECTION I.

HIIS history of the foundation and struggles of the Irish Church in Fingal has limits of a very natural kind placed to it.

Fingal was a distinctive name in common use long before the twelfth century, when first the Diocese of Dublin was formed, and also long before the time when King John first assigned its boundaries to the county of Dublin. The name continued in use long after these events. It was familiarly given to the district so late as the year 1580.

For some centuries the district had a Christian history of its own, affected of course by outside influences, but chiefly worked out from within, and in many respects confined to itself.

Soon after the invasions of the Norsemen began, the north and south of what is now the county Dublin received the names of Fingal and Dubh-gall respectively, the south of the county being called “Dubh Gael,” *i.e.*, the territory of *the black strangers*, after the Danes. This name disappeared in a short time from the district which received it, but found a permanent resting-place in the village of Baldoyle, in the north of the county, *i.e.*, “Ball-dubh-Gael,” *the town of the black strangers*. But the name Fingal—“Fine Gael,” *i.e.*, the *territory of the strangers*—remained to the northern part of the county. Some derive the word Fingal from “Feon Gael,” *i.e.*, the *territory of the white strangers*. Danes and Norwegians took part in the invasions. The adventurers were distinguished by their colour. The Danes were dark-haired, the Norwegians, including the Swedes, being a fairer race. Now, indeed, the name Fingal only lingers in the title of an Irish nobleman, one of whose ancestors had a prominent share in the history of the district, and also in “The Fingal Clerical Society,” which so happily unites the clergy of Fingal in kindly and useful association.

Fingal extends from the river Tolka at the south to the river Delvin at the north, and is that part of (what is now called) the county Dublin lying between these two streams. It includes the three Rural Deaneries of Finglas, Swords, and Garristown, and the four baronies of Coolock, Nethercross, Balrothery

East, and Balrothery West, with a small tract to the east of the barony of Castleknock.

Within this district there are now seventeen parishes or parochial unions. But in the past it contained no less than forty-eight distinct parishes, and there are still visible, or it is possible to trace the sites of, fifty-five churches or chapels in use or in ruins, without counting ten parish churches which now stand on sites different from those of their ruined predecessors. Fingal, from Balscadden in the north to Clontarf in the south, is nineteen miles long, and from Rush in the east to Ballymadun in the west—its greatest width—is thirteen miles wide. Its average width is little more than eight miles. Probably there is not another rural district in Ireland which includes within such comparatively confined limits so many monuments of its past Christian history. The story of how it came to pass that these monuments were raised ought to be an interesting one.

When the first heralds of Christianity came to the district we have described, they found it inhabited by a tribe of Celts called the Bregenses. One Cian, who flourished in the early part of the third century, was the parent of a race called the Cianachta, or “descendants of Cian.” Some of the race settled in Magh-Breagh, or Bregia, a district about six miles wide, running from the south of the county Louth from Drumiskin in that county to the river Liffey. The southern part of Bregia, which extended from

the river Delvin to the river Liffey, was, in consequence of this settlement, called Ard-Cianachta. The Celtic Ard-Cianachta was the earlier name of the later Danish Fingal. In the "Repertorium Viride" (see Appendix III. under the parishes named) Archbishop Allen speaks of the parishes of Clonmetheran, Naul, and Westpalstown, as being within "the lands of Occadesis." O'Donovan, in a note to his edition of the "Annals of the Four Masters," under the year 1017, explains that this was a later name of the Celtic sept of Cianachta seated in Fingal in Magh-Breagh. After the establishment of surnames the chief of the territory took the surname of O'Cathasaigh, now Casey. The Annals speak of "O'Cahasai, King of Bregh," and of "O'Casey, Lord of Breagha."

The heathen religion of these Bregenses or Occadesi was of course, as elsewhere in Ireland, Druidism, though no trace of Druidical history or worship remains in the nomenclature of Fingal. Indeed, we have no record of any organised opposition to the first progress of Christianity in Fingal, such as might naturally have been expected from the heads of a great national religion, if any such had then existed. Possibly the Bregenses and their chiefs had local priests or magicians; but the annalists, who chronicle in such a matter-of-course sort of way the endless Celtic feuds, are silent upon the subject of the Fingal Druids and of their attitude towards Christianity.

SECTION II.

The first Christian missionary who came in contact with the heathen population was St. Patrick himself, and Malahide was the first part of Fingal to which he came. About the year 432 A.D. he began his work in Ireland. He brought with him several pious and learned companions. They landed, it is supposed, somewhere on the coast of Wicklow. Meeting with serious opposition from the pagans there, it was thought better to embark once more in their vessel, and to go northwards. By the time the voyagers had reached the mouth of a river called Inbher (or Inver) Domnainn, their provisions began to run short. They stopped here to fish, but, catching nothing, proceeded to the island—henceforth named after the saint—Inisppatrick, off Skerries, where they landed and stayed for a while. Dr. Todd, in his Life of St. Patrick (page 405, note 5), identifies this Inbher Domnainn with Malahide,¹ and considers that the name is now disguised under Muldowney, at the mouth of Malahide river.

As there will be occasion to refer again to this ancient name of Malahide, it is well to insert here an interesting explanation of it given by Dr. Joyce:² “The Firbolgs (who preceded the Celts), in their descent on Ireland, divided themselves into three bodies

¹ The Celtic name became corrupted into “Malahide,” *Baile-atha-Id*, i.e., the town of Id’s ford.

² See “Irish Names of Places,” Series I., p. 98.

under separate leaders, and landed at three different places. The men of one of these hordes were called Firdomnainn, or the men of the deep pits, and the legendary histories say that they received this name from the custom of digging deeply in cultivating the soil. The place where this section landed was, for many ages afterwards, called *Inbher-Domnainn*, i.e., the river mouth of the *Domnanns*, and it has been identified beyond all dispute with the little bay of Malahide. The present vulgar name, Muldowney, is merely a corruption of *Maeil-Domnainn*, in which the word *maeil*, a whirlpool, is substituted for the *inbher* of the ancient name. Thus this fugitive-looking name preserves the memory of an event otherwise forgotten, and affords a most instructive illustration of the tenacity with which loose fragments of language often retain the foot-marks of former generations."

But to return to St. Patrick. He and his companions after a while left Inisppatrick, and sailed on to Strangford, where the real work of his great mission began. We have no evidence that he ever again visited Fingal, though tradition has it that he founded a church at Donnycarney, and having preached at Finglas, uttered a prophecy that it would one day be a great city. There is just this much confirmation of the tradition, that one of the dependent churches of Finglas is called Dovemachenor (i.e., Donaghmore) (Appendix I.), afterwards St.

Margaret's, Dunshaughlin (Appendix III.), and all churches so called are stated in an ancient Life of St. Patrick to have been founded by him, and on a Sunday. (For authorities see "Ireland and the Celtic Church," by G. T. Stokes, D.D., p. 83, Note 1.)

St. Patrick's footsteps were soon followed. Soon a flourishing monastery was founded on Inispatrik, the Island of Patrick. The Danes afterwards called the village on the neighbouring mainland Holmpatrick, the Port of Patrick. The island monastery became a place of note. One chief of the Bregenses of Ard-Cianachta found there an asylum from the cares of royalty. The Annals of Donegal tell us that in the year 898 there died in Inispatrik the "blessed Moel Finianus, the son of Flanagan, who, from being chief of the Bregii, became a devout monk and a holy man." This monastery had an important share in the later history of Fingal.

The other islands along the coast of Fingal also received monastic settlements very early in the story of Celtic Christianity. Among the many churches founded by St. Columba in the middle of the sixth century was one on Lambay Island. The island was then called Rechru. Lambay or Lamb-Ey, *i.e.*, Lamb Island, was a Danish name, and given subsequently. Bishop Reeves has extracted from an ancient Life of St. Columba, preserved in a MS. of the fourteenth century, and now in the care of the Royal Irish Academy, this account of it: "Columb-

kille (Columba) founded a church at Rechru in the east of Bregia, and left Colman, the Deacon, in it.”¹ Colman’s labours were crowned with success. The church of Rechru became so important as to stamp its name upon the neighbouring peninsula. The way to Rechru was in time called Port-Rechru—Portrane—*i.e.*, the landing-place of, or for, Rechru. The church was flourishing in the year 795. It was considered of sufficient importance to be granted as part of the endowment of the See of Dublin in 1184, and in 1337 there was issued a patent for the establishment of a chauncry on the island. There is not now a trace or tradition of where this church or chauncry stood. This fact, however, is not to be wondered at. During the fifteenth and sixteenth centuries the island was constantly infested by smugglers, pirates, and French or Spanish enemies of the British Sovereign.²

Ireland’s Eye, like Lambay, had a church founded on it in the middle of the sixth century. Here the holy Nessan founded a chapel, and spent his old age in abstinence and prayer. The “Annals of the Four Masters” tell us—“Nessan was a prince of the royal family of Leinster, who had seven sons, all distinguished for sanctity and miracles, and all honoured in the Irish Church as saints. In the martyrology of Ængus they are thus noticed at the Ides of March :

¹ See “A Lecture on the Antiquities of Swords.” By W. Reeves, D.D., 1860, p. 2.

² See “History of the County Dublin.” By J. D’Alton, pp. 435, 436.



*South-west View, Church of St. Nessan, Ireland's Eye,
about A.D. 1825.*

“The sons of Nessan of the island, *i.e.*, Inis-Nessan in Bregia; called also in some of the authorities Inis Faithlum, and now Ireland-Eye.” As in the case of Lambay, the Danes are responsible for this later name. Inis-Nessan—the island of Nessan—was changed to Ereann-Ey—corrupted to Ireland’s Eye—the island of Erea. As time went on, this church of Nessan became the custodian of a celebrated MS. of the Four Gospels, called “The Garland of Howth.” Archbishop Allen, in the “Liber Niger,” says of it, “that the book is held in so much esteem and veneration that good men scarcely dare take an oath on it, for fear of the judgement of God being immediately

shown on those who should forswear themselves.” In 1179¹ the church and land were granted towards the endowment of the See of Dublin by Pope Alexander III. From the Chartularies of St. Mary’s Abbey,² we learn that in 1186 one Hernesius was minister of the Church, and that it was endowed at this time with the tithes of Kilbarrack, St. Mary’s Abbey having exchanged these for the tithes of Raheny, which had up to this time belonged to the church of Ireland’s Eye. In 1235 the island church was removed to Howth, where the prebendal abbey was built, the ruins of which are now in the village.

But why did these early Christian communities settle thus on lonely islands? The congregations attending their ministrations must have been very small. The answer may probably be found partly in the unsettled condition of the mainland, and partly in the religious ideal of early Celtic Christian life. The good monks chose their opportunities for preaching the Gospel on the mainland—for they had the evangelistic impulse strongly planted in them—but with the impulse was combined their ideal of a religious life as a ministerial community, to praise God, and to spend their time in devotion, or to chronicle events, and to copy the sacred books; and at first this ideal could be best realised, free from distraction or interruption, on the Fingal islands.

¹ See Ussher’s Works, Vol. IV., p. 552. Ed. Elrington.

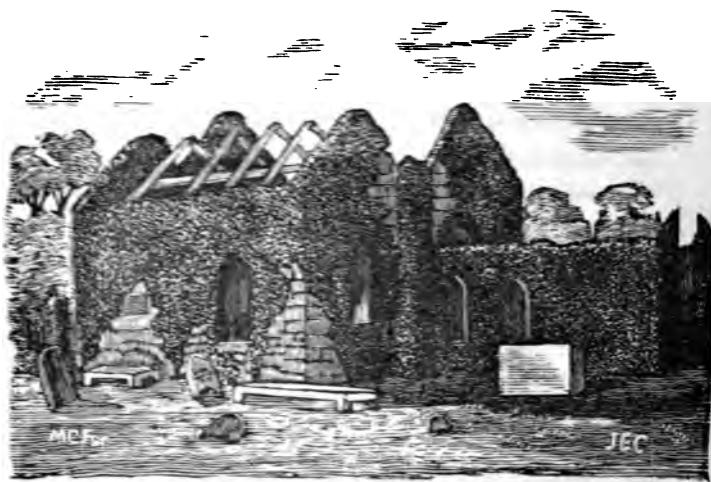
² Edited by J. T. Gilbert, Vol. I., p. 173.

There were not, however, wanting bolder spirits for dealing with the more difficult work of winning Fingal itself for Christ. Almost simultaneously attempts to accomplish this object were made in five different parts of the district.

Tradition has it that the Abbey of Finglas was first founded by St. Patrick. It was dedicated to St. Canice, otherwise called Cainnech or Kenny, and was really probably founded by him. Canice, who was born in 516, was a disciple of Finan (or Finian), at the College of Clonard, and was a friend of Columba. The Abbey of Finglas became at once a thriving religious community, and the annals preserve a long list of its abbots and bishops (see Appendix VIII.), as well as of the abbots of its dependent neighbour, Glasnevin, where an abbey was founded by Mobi¹ or Mobhi, who died in 544. This monastery also became a school. We have a description of this school in a Life of Columba. When he went to study there, he found there were fifty scholars, who lived in huts by the Tolka on the west bank; the church was on the east side of the river. Both these places retain to this day their good old Irish names: Finglas, *i.e.*, *Finn*, pure; *glaise*, stream, namely, the streamlet which runs through the village, and joins the Tolka at Finglas

¹ He was called Mobi Claraineach, *i.e.*, the flat-faced, probably because of injuries inflicted on his features by cancer. See "Lecture on Swords and its Antiquities." By W. Reeves, D.D., p. 3.

bridge. The Tolka flows by Glasnevin, where, in these far-off days, it was called *glaise*, stream; *nacidhen*, of Naeidhe, or Glasnevin.



South-east View, Church of St. Canice, Finglas, A.D. 1887.

In 550 a church was founded in Clontarf, which, presumably from its name—*Cluain-tarbh*—i.e., *the meadow of the bulls*, like the neighbouring lands of Drumcondra, or Clonturk—*Cluian-tuire*—i.e., *the meadow of the boar*, was then a rich pastoral district. Congal, the abbot, and founder of Bangor monastery, placed the church here. To him it was dedicated, but the annals do not mention successors. Nor have we information of its early life; possibly it was killed or stunted through its nearness to Danish Dublin. But Clontarf must ever fill an honourable place in

the story of Fingal, as having been the scene of the celebrated battle in 1014, which broke the Danish power in Ireland.

Right in the heart of Fingal were the most active and successful centres of early Celtic Christian life—at Swords and at Lusk. It has been stated that the Christian story of Fingal was chiefly worked out from within. These five starting-points of it illustrate this. The mission at Clontarf apparently failed. Congal, its founder, was a stranger to the district; but the founders of the missions at Finglas, Swords, and Lusk were connected with each other, and two of them were children of the soil, being members of the race of Cian. Canice, of Finglas, was a disciple of Finan, and a friend of Columba, both of whom belonged to Swords, and this Finan was a kinsman of MacCullin, of Lusk, both of whom were of the race of Cian.

The annals tell us that Swords owes its origin to Ettan, the son of Uicce, who was one of Hemer's chieftains; but the Christian Church in Swords owes its origin to Columba. Columba, or Columkille, was born at Gartan, near Letterkenny, in Co. Donegal, on December 7, A.D. 521. He belonged to the royal family of Ireland, being a descendant of Niall of the Nine Hostages, and like Canice he received his education at the celebrated Celtic school of Clonard;¹

¹ Clonard.—This school was founded by the learned Finian, a disciple of St. David of Wales, who died in 601.

but after a time he came south, and studied at the school of Glasnevin. He was celebrated as a scribe, as well as a famous evangelist. So fond of this occupation of transcribing the Scriptures was he, that, in 597, on the day before his death, he was occupied in copying a psalter. In the year 563 he left Ireland to found his celebrated monastery at Iona.

But before he started for Iona he came to Swords. What he did there is stated in the MS. Life of him translated by Bishop Reeves:¹—“He founded a church in the place where Sord is this day. He left a learned man of his people there, namely, Finan Lobhar (*i.e.*, the leper; and he left the Gospel there which his own hand had written. There also he dedicated a well named *Sord*,² *i.e.*, pure; and he consecrated a cross—for it was customary with him to make crosses and *polaire*,² and book satchells and church furniture.” Colgan, a Roman ecclesiastic, in his Finian was specially devoted to the study and explanation of the Holy Scriptures. His school soon became famous throughout Christian Europe, and continued so for centuries. Clonard was situated at the source of the river Boyne. For a full account, see “Ireland and the Celtic Church,” Stokes, p. 103.

¹ Quoted from “Lecture on Swords and its Antiquities,” p. 2.

² *Polaire*.—The meaning of this word is not known. *Sord* is derived from an old and obsolete Celtic word meaning pure, of which the more modern synonym is *glan*. Possibly *polaire* is likewise an old and obsolete Celtic word, with which etymologists have not been as fortunate as with *Sord*.

"Trias Thaumaturga," copying this passage, substitutes (as he plainly does) the word "missal" for "gospel." Unfortunately Colgan's version is the one most generally quoted. His variation has an evident purpose—a purpose for which we have to be constantly on the watch in the writings of Roman ecclesiastics, as they seldom resist the temptation to make a modification in ancient documents which would give a Roman colouring to the distinctly un-Roman history of the early Celtic Christian Church. Nothing would be more natural than for Columba to give a MS. of the Gospels to the church he was founding at Swords—for it would be the fruit of labour in which he was constantly occupied. Nothing would be more unnatural than that he should give a missal. He probably never heard of the thing. The word was scarcely, if at all, known to Columba's contemporaries. Bishop Reeves, in his account of Swords and its antiquities, published in 1860, and now unfortunately out of print, has translated some more of this MS. Life of St. Columba, which very happily associates Columba with his newly-founded church of Swords : "One day that Columkille and Cainnech [or Canice, who founded Finglas] were on the brink of the tide, a great tempest raged over the sea, and Cainnech answered, What saith the wave ? Columkille answered, Thy people are in danger yonder on the sea, and one of them has died, and the Lord will bring him in unto us to-morrow to this bank on

disappearing, without any record left behind of what the ruin was like in time past, I often entertained the wish that Mr. Cooper had made a note of its condition, in his own day, such as he had made of Baldungan, Balrothery, Grâce Dieu, and Lusk. I have myself visited, from time to time, all the ruins and churches of Fingal. Any interest attaching to the brief notices of them which I give in Appendix VII. will, I suppose, belong rather to the future than to this present time. Without indulging in the lofty ambition that Macaulay's New Zealander may one day take up my book with interest, I still may cherish the humbler hope, that some reader may possibly place his hand on a copy of my book somewhere a hundred years hence, and read with interest some of the accounts which it contains of buildings whose place then may know them no more.

With regard to Appendix VIII., I shall only observe that the lists are as complete as I could make them. There are not any complete lists in existence of the clergy of any of the older parishes of Fingal. There are extensive lists of some parishes, but none are continuous. Indeed, the story which I tell of Fingal shows how unlikely it would be that such continuous records would now be likely to exist.

The woodcuts, except in the few cases where the date shows it must have been otherwise, are from drawings on the spot made during the past summer by two artists, J. E. C. and N. H., who were well qualified by their skill and taste to undertake such a work, and to whose willing help I am much indebted.

ROBERT WALSH.

ST. ANDREW'S, MALAHIDE,

November, 1887.

blessed Colga, Abbot of Lusk, flourished about 694. He, among the principal prelates of the kingdom, subscribed to a certain synod convened in Ireland by St. Adamnan in 695 or 696 ;” and the annals contain a long list (see Lusk, Appendix VIII.) of the worthies of Lusk, more or less continuous from MacCullin’s time to the period of the English invasion. Here one pious lord of the Bregenses met his death by accident. When keeping St. MacCullin’s festival at Lusk in 795, Ailill, son of Fergus, lord of South Bregia, was thrown from his horse and immediately expired. And there were at Lusk clergy who did not accept the Roman rule of celibacy, for two at least of the abbots of Lusk were sons of those who had held the office before them—Colga, son of Crummaol, who died in 782, and Cormac, son of Conall, who died in 799. It is very possible that the gap in the succession of abbots and bishops from 965 to the time of the Conquest is to be accounted for by a temporary union with Swords. The succession of abbots and bishops in Swords is very full; during that time it was rapidly becoming the more important place, and the last-named Bishop of Lusk—Ailioll, who died in 965—was also Bishop of Swords.

But Lusk was not only famous for its long roll of the names of its reverend dignitaries, and for what they did as missionaries. It was a great educational establishment. The Alexandra College of these good old times was a daughter of Lusk. Between

Swords and Lusk, near Corduff House, can still be traced the ruins of Grâce Dieu. It had originally been part of the establishment of Lusk; but Archbishop Comyn, in furtherance of that policy of Romanising the Celtic Church which will be illustrated later on, removed the school in 1190 to Grâce Dieu, where it became henceforth filled with "regular canonesses following the rule of St. Augustine." So famous and successful "a select seminary for young ladies" was it, that when Henry VIII. issued his orders for the suppression of the monasteries in Ireland, the Irish Lord Deputy and Council interceded for Grâce Dieu on the ground that "the womenkind of the most part of the whole Englishry of this land be brought up here in virtue, learning, and in the English tongue and behaviour."¹ The intercession was in vain. Grâce Dieu was suppressed, and its good work was brought to a violent end. Alison White, the last prioress, received a pension of £6 per annum, and surrendered all the property of Grâce Dieu in Dublin, Meath, Louth, and Kildare. In the inquisition of 1541 she was found seised of one curious possession, namely, a right to a flagon of ale out of every brewing of ale at Lusk. Henry VIII. granted to the Barnwall family the lands which Grâce Dieu had from time to time acquired in "Dongans-town, Lusk, Palmerstown, Ballyboghill, Kilsallaghan, Rob-boches-walls, Malahide, and Portmirnock."

¹ See "Lectures on the History of Ireland," Second Series, by A. G. Richey, p. 151.

Up to probably the ninth century there is nothing to tell of the north and west of Fingal, except of the neighbourhood of Balbriggan. What are now the unions of Balrothery and of Clonmetheran were in these far-off days mostly great tracts of bog or of forest, and doubtless had few inhabitants. The rich flat pasture lands south must have supported a large population. Where the people were, there most naturally the early pioneers of Christ's Gospel settled.

Before we follow their footsteps farther, let us stop for a little to recall the social condition of things which accounted for their system of associating together in religious communities. The sentiment of the Irish Church of to-day is rightly and entirely opposed to the Roman monastic system. It is not, we believe, consistent with the teaching of the Bible about the true ideal of Christian life, and of the claims of others on it, to shut up men and women to live useless lives in monasteries and nunneries. The truth is, there was little in common between the early Irish Celtic and the later Roman monastic systems except the name. The early Irish Church was intensely monastic; but it was also of an intensely evangelistic and missionary spirit. It was monastic that it might best be missionary. Its enthusiasm sometimes degenerated into asceticism, and where it did so, it ceased to be useful. There was no other system possible to Columba, Canice,

Finan, and MacCullin but the monastic system. They dare not have gone as individual missionaries among the lawless savage Druids of Fingal. They were Celts preaching to Celts. They were not like English missionaries going off to India or China or Africa, where the name and greatness of England generally secure respect for their lives and properties on the part of the natives. These Celts carried their lives in their hands, and, indeed, were sometimes not afraid to fight for their lives. It was not until the year 804 the Celtic monasteries were exempt from military service. Canice, Finan, and Mac-Cullin settled at Finglas, Swords, and Lusk, with others like-minded. In each place the community lived together in a village of rude huts, for mutual protection and edification. As the community won converts from the natives, these were added to its ranks.

Its government was remarkable. On turning to Appendix VIII., under Finglas, Swords, and Lusk, it will be observed that the deaths of abbots, bishops, scribes, are frequently chronicled. Occasionally the same person is bishop and abbot; occasionally he is bishop and scribe, and very seldom the same person is all three. The abbot ruled over the monastery and managed its temporal affairs. The bishop only filled a spiritual office, and bestowed holy orders for the community; he had no diocese, and no territorial jurisdiction. When the abbot died, his powers

passed to his co-arb or heir. The scribe was a most important official in days when no printing-press existed to multiply copies of the Scriptures. He transcribed the MSS. of the community, the Psalms and Gospels being the most frequently copied. The penmanship and artistic taste of some of these Celtic scribes were wonderful. Specimens, like the Book of Kells, which are preserved in the Library, Trinity College, Dublin, well repay examination. The scribes also chronicled the history of their monastery. Here is a suggestive record of a great scribe of Swords:—“A.D. 1042, Eochechan, Erenach of Slane, and lecturer of Swords, a select scribe, died.” It is to be regretted that no literary remains of such as Eochechan and other scribes of Lusk and Swords have come down to us—no carefully copied MS. of the Bible and the like; but we may not wonder that nothing of the kind has survived the terrible vicissitudes of these lawless times. The *Erenach*¹ was a kind of monastic tenant. The lecturer—*Ferleighin*—was a kind of Professor of Divinity. In their hours of ease these monks played chess.

The stately monuments of the past which still remain at Swords and Lusk would convey a very false impression of the surroundings of these early Celtic Christian communities. The round towers were not yet built. Wattles, oaken planks, and mud

¹ For more information on this subject, see Ussher's Works, Vol. XI., pp. 419-445.

were most commonly the materials which formed the huts¹ or bothies, refectories, and churches of these communities, and their ambulatories were vaulted by the heavens. Dr. Petrie says, stone was sometimes employed even in the case of these early communities. Of course, examples of this material would alone survive. "Houses used for abbots and monks are of a circular or oval form, having dome roofs constructed without a knowledge of the principle of the arch, and without cement, and all encompassed by a broad wall. So, in the monastic establishment of St. Molaise, at Inismurray, on the Bay of Sligo, and of St. Brendan, at Inisglory, on the coast of Erris, Mayo." These encompassing walls were sometimes fifteen feet high. Dr. Petrie thinks that these date from the sixth century; but he adds: "Most probably, in their monastic houses and oratories, the Irish continued the Scotic custom of building with wood until the twelfth or thirteenth century." But, as time went on, we may believe that the churches of Finglas, Swords, and Lusk were built of stone. The roofs of the smaller churches were also built of stone, as in the case of St. Doulagh's. But the larger churches were roofed with wood, covered with reeds, straw, or oak shingles. This would account for the frequent mention in the annals of burnings of churches. Often the chancel roof was of stone, and

¹ For a very vivid description of these buildings see "Ireland and the Celtic Church," by Dr. G. T. Stokes, p. 185.

the roof of the nave of the lighter materials. Of this we probably have examples in the ruined churches on St. Patrick's Island and Ireland's Eye. (See Appendix VII.) The windows were not glazed; often parchment was stretched across them.

All evidence would seem to prove that the early Celtic Christianity in Fingal was the true leaven Christ meant His religion to be. The rapid spread of Christianity through the district aptly illustrates His words when He said: "The kingdom of



South-east View, Church of Killeek, A.D. 1887.

heaven is like leaven," &c. We must entirely divest our minds of all our territorial ecclesiastical ideas to realize the state of things. Though churches have

been mentioned whose names we are accustomed to associate with more or less extensive parochial boundaries, there were no parishes in those days, neither was there any Diocese of Dublin; but there were in Ard-Cianachta three little spots where the leaven of Christ's Gospel was placed. All around, except on three islands, was a lump yet to be leavened. In time the yeast, fermenting at first in Swords, spread to other spots we now know as Cloghran, Killeek, Killossory, Donabate, Malahide, Kin-saley, Balgriflin, and Coolock. (See Appendices I. and III.) First, some circumstance probably gave opportunity to preach in these places—"a cottage lecture," may be. It may be a monk from Swords had bound up some wound got in a Celtic feud at the ford of Id (Malahide). These fords were the scenes of frequent fights. Or it may be a fever case was lovingly and skilfully tended. The opening made, a wattle chapel would in time grow up, then stone, and then regular ministrations would be supplied from the central brotherhood in Swords. There is reason to believe that Cloghran and Donabate were the earliest of the places named to be won. The ruined little church of Donabate (see Appendix VII.) is probably the earliest example we have remaining in Fingal of a stone church of the Celtic period.

Then the other places were won, and by the time of the English invasion chapels of some kind had been built in each of them, which were dependent,

for religious ministrations, on Swords. Cloghran, Balgriffin, Donabate, and Coolock, soon after the invasion, became strong enough to be independent churches.



South-east View, St. Patrick's Church, Donabate, A.D. 1887.

In the same way the yeast, fermenting first in Finglas, spread to St. Margaret's, Ward, and Artane (see Appendices I. and III.), and these became dependent chapels served from Finglas.

And thus also Lusk won Rush, Kenure, Whitestown (see Appendices I. and III.), and cared for them. Later on Lusk added Balrothery, Baldungan, and Lambecher of Bremore to its charge.

There seems to be no existing evidence of how the leaven spread to Clonmetheran and Garristown, in the



*South-west View, great Church of St. Margaret's, Dunshaughlin,
A.D. 1887.*

north-west of Fingal. This we know (see Appendix III.), that Grallagh was a chapel of Hollywood, Palmerstown of Garristown, as was also Ballymadun. Most probably Kilbarrack and Baldoyle became, in the same way, dependent chapels on Ireland's Eye before St. Nessan's Church was transmuted into St. Mary's Abbey, Howth.

And so, preaching, teaching, multiplying copies of the Scriptures, healing the sick and feeding the hungry, the disciples and descendants of these sons of Cian won their district for Christ, and in a few centuries gave it the blessing of organized religious life. It is a bright story ; it is a pity that the good work was to be so marred, and for so long.

SECTION III.

There were some variations in this early Celtic monastic system in Fingal, which should be noticed. They were eminently characteristic of a perverted enthusiasm sometimes displayed by Celtic Christianity, and of its Eastern affinities.

Between Lusk and Balrothery there are the remains of a very small chapel or oratory called St. Movee's Chapel. (See Appendix VII.) There were many Movees or Mobhis among the Irish saints. One of these was uncle to St. Doulagh or Duilech; possibly this was the founder of the anchorite oratory we speak of. He is stated to have died in the year 630. The oratory is too small to have been the chapel of a community. Probably a succession of recluses lived and prayed here. A curious legend of the place is current in the neighbourhood, which attests the sanctity of the patron, his well, and his oratory. A former lord of the adjacent land cast a covetous eye upon the fertile God's acre upon which these were situate, and at length one day drove in his team upon the sacred sod. A voice, or an angel from heaven, forbade the sacrilege, solemnly reminding this Irish Ahab that the spot held the bones of St. Movee, by whom the land had been consecrated to God. "St. Movee, or St. Movo, the furrow shall on go," was the scornful retort; but hardly was it uttered, when team, and plough, and owner dis-

appeared beneath the earth. The little lad who led the horses alone escaped to tell the tale. The spot is still pointed out about thirty paces from the south-west corner of the ruins of the ancient oratory.

Another of these oratories on the Hill of Howth is



North-west View, St. Fintan's Oratory, Howth, A.D. 1887.

dedicated to St. Fintan. (See St. Fintan's, Appendix VII.) There are twelve saints at least named Fintan in the Irish hagiography; but it is probable that the Fintan to whom this oratory was dedicated was Abbot of Druimhing, near Dunshaughlin, Co. Meath. It so happens that there is not any known account of the foundation, building, or rebuilding of either of these oratories of SS. Movee and Fintan.

That they were founded by, or at least in honour of, those whose names they bear, is of course probable. It is also probable that the prayer-cell was more than once rebuilt on the original site. Possibly each successive erection was an improvement on its predecessor; but it would appear to be unwise, with our present knowledge, or rather want of it, to attempt to fix the date of the existing oratory of St. Fintan. In his interesting book on "Irish Antiquities" Mr. W. F. Wakeman (p. 125) says the oratory is not of earlier date than Howth Abbey; while such skilled antiquarians as Dr. Petrie, Miss Stokes, and Lord Dunraven evidently think it well to be silent on the subject.

The recluses who from time to time ministered in these retired spots sacred to SS. Movee and Fintan, were free to go about. There was a third recluse's home in Fingal, whose tenant could not do so. It was situated at Balgriffin, and is now called St. Doulagh's, or St. Duilech's, Church. Bishop Reeves, in 1859, published a memoir of it, which is unhappily out of print. There is little known of St. Doulagh personally, except his genealogy and his character. By an ingenious investigation, Bishop Reeves arrives at the conclusion that St. Doulagh flourished about the year 600. He was evidently a man of great piety.¹ This characteristic of him is

¹ See "Memoir of the Church of St. Duilech," by W. Reeves, D.D., pp. 4, 5.

commemorated in various ways and at various periods. The “Feilire of Ængus,” a composition of the ninth century, speaks of him as “Duilech the beautiful, of Clochar.” About 1171 Marian O’Gorman, in a metrical calendar, calls him “Duilech the devout, of Clochar,” which place is explained as “Clochar-Duiligh, by Faeldrum (now Feltrim, *i.e.*, ‘Wolf-hill’) on the south, *i.e.*, beside Sord of Columcille.” He erected a cell on the spot where the church which bears his name now stands. (For a description of it see Appendix VII.) He became an enclosed anchorite. He and his successors were built up in the chamber which was their cell, and never left it until death released them; but even then the body remained, for it was buried beneath the floor of the cell. The successor of the dead-immured hermit daily said his prayers standing over the place where the body of his predecessor lay, while beside the grave he dug a grave for himself, and kept it always open to remind him whither he was going.

Bishop Reeves in his memoir quotes a description of the strange perverted life these enclosed anchorites lived. It is from a Roman source of the twelfth century. The Roman colouring of it may therefore not apply to St. Doulagh :—“The abode of an *inclusus* should be built of stone, measuring twelve feet in length, and as many in breadth. It should have three windows, one facing the choir, through which

he may receive the body of Christ ; another at the opposite side, through which he may receive his food ; and a third to admit light, but which should always be filled with glass or horn. The window through which he receives his food should be secured with a bolt, and have a glazed lattice, which can be opened and closed, because no one should be able to look in, except so far as the glass will allow, nor should the recluse have a view out. He should be provided with three articles, namely, a jar, a towel, and a cup. After tierce, he is to lay the jar and cup outside the window, and then close it. About noon he is to come over and see if his dinner be there. If it be, he is to sit down at the window and eat and drink. When he has done, whatever remains is to be left outside for anyone who may choose to remove it, and he is to take no thought for the morrow. But if it should happen that he has nothing for his dinner, he must not omit to return his accustomed thanks to God, though he is to remain without food until the following day. His garments are to be a gown and a cap, which he is to wear waking and sleeping.”¹ And then follows a number of details of the recluse’s life which, being manifestly later additions, need not be quoted here in connection with St. Doulagh and his early successors. But in his cell, as it at present exists, even still there can easily be traced many features consistent with this description of the enclosed anchorite’s life.

¹ Page 10.



South-east View, Church of St. Doulagh, A.D. 1887.

In the interesting church of St. Doulagh, on which we can now look—though the new part only dates from 1864—we have probably the oldest existing Irish church used for worship. It went through many vicissitudes since St. Doulagh's day. For a time it was forgotten. In the Bull of Pope

Alexander III., confirming Laurence O'Toole in 1179 in the Diocese of Dublin, there is no mention of St. Doulagh's among all the many churches enumerated. For a while the parish of Balgriffin absorbed St. Doulagh's, when a Welsh settler named Griffin built his castle and church in its neighbourhood, and dedicated the latter to the Welsh saint, Sampson, about the time of the English invasion. About the year 1400 we find the advowson of this church bestowed upon the Prior of the Church of the Holy Trinity (Christ Church Cathedral). In the "Repertorium Viride" (see Appendix III.) it alone is mentioned; while in the "Regal Visitation" (see Appendix IV.) we find St. Doulagh's re-appearing once more as the church and name of the parish, and so it has since remained.

Another variation, of another kind, in the early Fingal monastic system must also be noticed. It is an exception to the otherwise prevailing rule that Fingal Christianity developed from within. There is in the north-east of Fingal, about one mile north of the town of Balbriggan, a townland called Bremore. Close to the sea-shore at Bremore there still exist some rude remains of the ancient chapel of Lambacher. (See Appendix VII.) There is a lengthy account of it in Colgan's "Acta Sanctorum."¹ Giraldus Cambrensis,² according to his wont, contributes

¹ See "AA. SS. Hib.," p. 145, Jan. 20.

² See Giraldus Cambrensis, Rolls Series, tom. 3, p. 396.

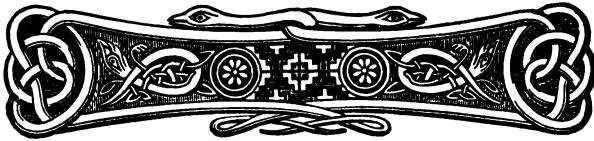
much upon the subject which is miraculous, and O'Hanlon, in his "Lives of Irish Saints," gives some additional particulars. Though the sum-total is a somewhat mixed collection of facts and fictions, the following may probably be considered the true story of this interesting church. A certain Molagga, or Molaca, a holy man, had been hunted out of Ireland by the Druids. He first sought refuge in Scotland, and then went to Wales. In Wales he went to Menevia, where the celebrated St. David, the Cambrian patron saint, lived. He stayed there for a while, and then resolved to go back once more as a missionary to his pagan fellow-countrymen in Ireland. When he was leaving Menevia, St. David gave him a bell. Molagga returned to Ireland by Ath-Cliath (afterwards Dublin), and then coasted along the shores of Fingal until he came to Bremore, where he settled. A chief of the Cianachta got ill; Druid priests tried their necromantic arts to cure him in vain. But where they failed Molagga was successful. In gratitude, the Fingallian chief assigned him the land of Bremore, with an annual tribute for his support. Molagga erected a church there, and became the evangelist and pastor of the neighbourhood. But St. David had about the same time another Irish visitor named Domhnog. Like Molagga, he, too, resolved to go back to Ireland. Now, St. David had a great number of bees at Menevia. When Domhnog was about to leave the shores of Wales, all

these bees swarmed about his vessel. He did not think it right to take his patron's bees away, so he returned with them to Menevia. Once more he started for Ireland. Again the bees followed. Again he returned with them. For the third time he started, and for the third time the bees went off with him ; so at last St. David said the bees were to go with Domhnog. There is nothing miraculous in this. It is only unusual ; but it is quite consistent with the well-known persistent obstinacy with which bees keep to a course on which they have decided. Domhnog in due time reached Ireland with his aparian cargo, and settled with it in the Co. Kilkenny. He has been credited with being the first bee-man in Ireland. This is not so. Bees were known in Ireland before his time. He probably only brought an improved race of bees with him. But Molagga was also fond of bees. So in some way he obtained Domhnog's bees, and removed them to Bremore, where they flourished. Hence Molagga's church received the name of Lambecher of Bremore, that is, with a curiously mixed derivation, *Llan*, the Welsh for "church," and *Beachaire*, the Irish for "of the Bee-man." After a time it would appear as if Molagga left Bremore. In the parish of Templemolaga, situated in the north-east of Co. Cork, there is a ruined monastery called Molagga's Bed (*Leaba Molagga*), from a tradition that a square tomb beneath the south wall is his grave. He was born in

Feramugra, now the barony of Fermoy, Co. Cork. He died at Templemolaga on January 20th, in the middle of the seventh century.¹

Thus the north-east corner of Fingal got its Christianity from Wales. Indeed, we find many Welshmen at an early period settled in Fingal. We have already seen an example at Balgriffin. In 1169 we read that Ryrd Gwyneth, son of a Welsh prince, in right of his wife, was Lord of Cloghran. There was evidently a Welsh settlement there. About the year 1222 we find Roderick Makanan, the Welshman, holding Cloghran. Again, the church at Kilsallaghan was dedicated to St. David, which suggests some kind of relation with Welsh Christianity. And it is hard to account for the curious stone facings on the ruins of the island church of Inispatrik (see Appendix VII.) on any other hypothesis than that they were carried across the sea. Sea-carriage in those early times was probably safer and simpler than carriage by land, through the roadless wilds of central Ireland. Nowhere within easy reach is such stone now to be found.

¹ See Lord Dunraven's work on Ancient Irish Architecture, Vol. I., p. 62.



CHAPTER II.

THE DANES IN FINGAL.

SECTION I.

WITH the advent of the Danes, a story of social anarchy, and of religious and national feuds, commences. This condition of things continued through nine succeeding centuries to desolate the plains of Fingal. The wonder is that during this long and terrible period there was not a clean sweep made of Christianity out of the district.

It seems to be agreed that there were three phases of the Danish invasions—the first for the sake of plunder, lasting from 795 to, say, 850 ; the second for the sake of settlement, from 850 to, say, 950 ; the third was a period of political conquest, from 950 to the time of the English invasion. Now, each of these periods is distinctly marked in the history of Fingal.

These Northmen were born thieves. Let us not be too hard upon them ; they knew no better. To a

Norseman to be a pirate was what a Norse gentleman ought to be. It was the Norse ideal of the great aim of life. Sir Walter Scott has won our sympathy for the Highland gentleman and his dependants of some few centuries ago, notwithstanding their loose notions about "meum" and "tuum" in the matter of their neighbours' cattle. But if his national hate of the southron sanctified the spoiling of the Saxon goods into a sort of religion, the Norseman—taking human nature as it is—had even a better excuse for the injuries he inflicted on the Christian cause. Haliday, in his "Scandinavian Kingdom of Dublin," mentions that Denmark was filled by Saxons who had escaped thither to avoid forced baptism by Charlemagne. These worshippers of Thor and Frega could scarcely be expected to be attracted to a religion recommended by the peculiar methods Charlemagne adopted of preaching the Gospel. It is told of him, that in one day he had 4,500 Saxons beheaded because they refused to be baptised. We cannot wonder that those who fled from a religion thus recommended carried with them a thorough hate of Christian clergy and of Christian institutions. Nor need we wonder that these Saxons infected their Norwegian kinsmen with the same sentiments. Thus, inspired by thirst for plunder and by hate of Christianity, the Scandinavian pirates approached the defenceless shores of Fingal.

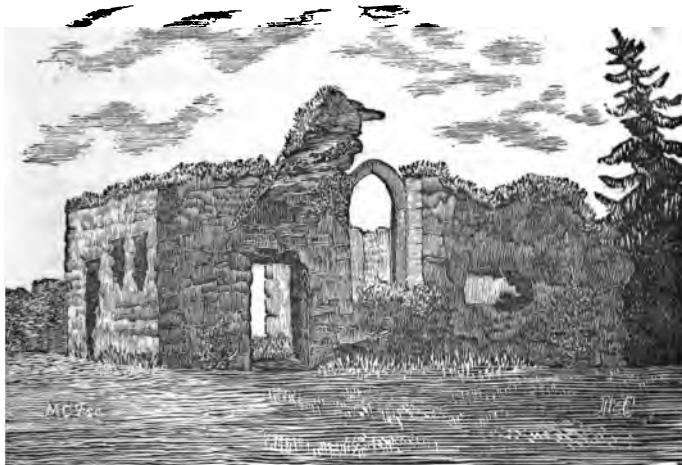
Dr. Todd ("Wars of the Gaedhil with the Gaill"¹) considers that 795 was about the year of their first appearance on the Irish coast, and that Rechru of Bregia (Lambay) was among the first places they devastated. The "Annals of the Four Masters" put the date two years earlier. They tell that in 793 Inis Padraice or Patrick was "burned by foreign plunderers, who carried off the shrine of Dochonna." The Christian communities on these two islands and on Ireland's Eye were again plundered in 798. Offering an easy and attractive prey, they were the first parts of Fingal attacked; but soon the cruel raids extended over the plains of Fingal. Here are some of the records:—
"819. Edar (Howth) was plundered by the Danes, who brought away thence many women in captivity."
"824. The Danes burned Lusk." "830. The Danes plundered Duleek, Meath, and the tribe of Cianachta, with all their churches." And in 896 the Ostmen entered the Liffey, and for the first time took Ath-Cliath. This became henceforth their headquarters. In due time they founded here the city of

¹ The "Wars of the Gaedhil (the Irish) with the Gaill" (the strangers) is a record compiled about the time of Brian Boru. It is a chronicle of bloodshed. Its opening sentence is suggestive of the horror with which the Irish regarded the Danes:—

"There was an astonishing and awfully great oppression all over Erinn throughout its breadth by powerful azure Gentiles (Norwegians) and by fierce hard-hearted Danars (Danes)."

Dublin. Baile-atha-cliath, *i.e.*, "the town of the ford of hurdles," was but a little village then, owing its sole importance to the bridge of wicker hurdles which spanned the Liffey. The waters of the stream were very dark there, possibly because of the peaty soil, and when the Danish city began to rise, it was called Dublin, *Dubh-line, the dark water.*

Before the Ostmen settled in Ath-Cliath, In-
bher-Domnainn (Malahide) was the chief centre for
their raiding expeditions into Fingal and Meath.
One sad monument of them remains to this day.



North-east View, Glasmore Abbey, A.D. 1887.

There is, about one mile and a-half to the north-west of Swords, an interesting old ruin and well. The ruin is called Glasmore Abbey. The well is

called St. Cronan's Well. The Abbey had been founded by this saint about a century after Columba founded Swords. The annals tell us, but with some disregard to the points of the compass :— “ Glasmore is a church near Swords in the south, whither came the Northmen of Inbher-Domnainn, and slew both Cronan and his entire fraternity in one night. They did not let one escape. There was the entire company crowned with martyrdom.” (Archdall’s *Monasticon*, p. 631.) That fatal night was probably February the 10th, for that is the date given in the calendar for the martyrdom of St. Cronan.

It is easy to see why the Danes were attracted to Malahide. The estuary afforded a safe harbour for their galleys, such as was offered nowhere else in Fingal. It was also a good centre for attack upon the well-to-do ecclesiastical communities of Swords and Lusk, not to speak of the smaller places like Glasmore. In addition to the instances already given, we find that in 825 Lusk was plundered by the Danes. And again, in 854, “ The Duirteach (Penitentiary Lazaretto) of Lusk was burned by the Northmen.”

But as soon as the Danish relation to Ireland altered, and when, in the ninth century, from being plunderers they became settlers, it was natural they should prefer to transfer their head-quarters to Dublin from Malahide. Its much finer river was better suited

for the permanent anchorage of a large fleet, and its position provided a suitable site for a fortified town, and for the seat of settled government and of mercantile enterprise. But these Northmen had other difficulties to contend with than Celtic foes, ere they settled down in the land they had conquered. It was easy enough to overcome the Celtic population of Fingal. The Celts were a pastoral people. The Danes became merchants; but they were first, and chiefly, pirates and soldiers. The Northmen had the far more difficult task of agreeing among themselves as to how they were to divide the spoils of Fingal. They fought unitedly enough, like all robbers, for the spoils; but when they got them, the crucial difficulty had to be solved, Who was to have what? And so at first, as Dr. Todd, in the "Wars of the Gaedhil with the Gaill," points out, there was no distinction between the foreigners until the year 849. Then they began to prey upon each other. The Dubhghoill (the Danes) arrived at Ath-Cliath, and made a great slaughter of the Finnghoill (the Norwegians), who had settled there; and then a series of reprisals followed. "The Black-gentile Danars endeavoured to drive the Fair-gentiles out of Erinn."

But these Northmen were too shrewd not to know that they could never hold a conquered country if they were not united. Apparently this internecine conflict ceased within the century which saw it commence. They had enough to do to defend

themselves at times from the dispossessed race. The conquered Celts plucked up courage. In the year 897 the annals tell us that the foreigners were “expelled from the fortress of Ath-Cliath by Cearbhall, son of Muirigen, and leaving great numbers of their ships behind, escaped half dead across the sea.” Many escaped to Ireland’s Eye, where they were besieged. Here a new trouble befell them; they were attacked by famine. A curious account of the cause of this famine is given by Caradocus of Lhan-carvan¹:—“In the year 897 Ireland was destroyed by strange worms, having two teeth, which consumed all that was green in the land. These [continues he] seem to have been locusts, a rare plague in these countries, but often seen in Africa, Italy, and other hot regions.” Another account—under the year 897—adds that “these devourers left neither corn nor grass, nor food for man or beast, but consumed all that was green in the land.” Thus attacked by sword and famine, the Northmen sought refuge in Wales.

It would be wandering beyond the limits of this story of Fingal to dwell farther on the transitory check the power of the Danes received at the close of the ninth century, except to notice that Fingal shared in the temporary peace which followed it. If it cannot be said that “the land had rest forty

¹ See “History of Dublin,” by Revs. J. Whitelaw and Robert Walsh, Vol. I., p. 123.

years," it had rest for something more than half that time. Again the Northmen returned. In the year 919, Citric, their leader, recovered Dublin, and from that time until the English invasion they were practically masters, not only of Dublin, but also of Fingal. Fingal had the honour of being the scene of the great battle which broke the Danish power in the larger part of Ireland, but not in the Co. Dublin, where their power re-asserted itself again soon after the battle. On Good Friday, April 28, 1014, Brian Boru won his glorious victory at Clontarf over the Northmen. He was slain there, and the monks of Swords carried his body to their church of St. Columba, where it rested until arrangements were made to carry it to Armagh for burial. Dr. Todd,¹ Mr. Haliday,² Dr. Stokes, and others having described this battle so fully, no attempt shall be made here to do so.

A prince of Fingal, fifteen years after it, dealt the Northmen another blow, for the annals tell us that in 1029 "Amlaff, son of Sitric, Lord of the Danes, was captured by Mahon O'Riagain, Lord of Bregia, and liberated on ransom." But Brian Boru's great battle was not a decisive victory. Two years after it, the annals mention that "Swords was burned by Sitric, son of Amlaff, and the Danes of Dublin;" and such successes as that of O'Riagain scarcely disturbed

¹ "Wars of the Gaedhil with the Gaill."

² "Scandinavian Kingdom of Dublin."

the Danish settlement. This raid of Amlaff's was the last Danish raid we read of in Fingal. The Danes remained, in reality, masters there. They had learned some of the arts of peace, and they held their ground as settlers. Thus Haliday mentions that in 1038 Citric, King of the Danes, was living on his town and lands of Portrane, and that all Rathhenny and Baldoyle belonged to him ; and previous to the English invasion we find that a certain Hamund Fitz-Torkaill, a Dane, was in possession of Kinsaley, near Portmarnock, whose right to the property Henry II. afterwards recognised, on condition that he paid two marks annually.¹ These Fitz-Torkaills, MacTorkills, or Torquills, as we shall see later on, also owned Malahide and Ballyboghill.

SECTION II.

Though the plains of Fingal were freed from the plundering raids of the Northmen once they became settlers there, the Christian Church in Fingal seemed to fare no better because of this. The spoiling of her goods continued, only the spoilers were no longer Northmen ; they were henceforth Celts. When the Danes ceased to treat unhappy Fingal as in the earlier centuries of their stay, they seem to have taught their evil ways to the Celtic neighbours

¹ "History of Co. Dublin," by J. D'Alton, p. 220.

of Fingal. It must have been a fearful place to live in for all who loved peace and a quiet life during the eleventh and twelfth centuries. Here are some extracts from the "Annals of the Four Masters":—
"A.D. 1012, Maolechlain marched with great armies into the Danish territories and burned the country as far as Howth; but Sitrinse (Sitric) and Maolmordha deprived them of one of their preys, and slew 200 of them, among whom were Flann, the son of Maolechlain, and the son of Lircan, who was son of Echtigheirn, Lord of Cenel Meachirir, and many others. This was the defeat of Draighnen, in memory of which the following *rann* was composed :—

On a Monday set out on an expedition
The men of Meath with confident march.
The Danes we hear were bloody (on that day)
At Draighnen on the expedition."

This incursion of Celtic hordes may have been with the object of punishing the Danes, and may have been one of the preliminary uprisings of the Celts against their Danish conquerors which culminated in the great Battle of Clontarf. But here follow records of Celtic plundering attacks on Swords church and monastery :—"A.D. 993, Swords of Columkille burned by Maolechlain." "A.D. 1020, Swords burned by Conor O'Maelachlann;" and again in A.D. 1031: "A.D. 1048, Hugh, son of Maolan O'Madhait, Erenach of Swords, was killed

in the middle of the church on Good Friday night." About this time Ardblackan, in Meath, was plundered by Citric, "in revenge of which Conor O'Melaghlin plundered and burned Swords of Columkille." "A.D. 1067, Lusk was burned." "A.D. 1069, Lusk and Swords burned." "A.D. 1089, Lusk was burned by the men of Munster, and 180 persons were burned in the stone church." "A.D. 1130, Swords, with its churches and relics, burned." "A.D. 1136, Mac Ciarain, Erenach of Swords, was slain by the men of Farney." "A.D. 1150 and 1156, Swords burned." Now, some of this work of devastation may have been by Danes; but much of it, from the names of the devastators, was plainly by fellow-countrymen. On turning to Appendix VIII., it will be seen that Swords and Lusk were, through these two centuries, entirely officered by Celtic Bishops and Abbots; and if the heads of these institutions were Celts, we may be certain the subordinates were also.

In other words, the presence of the Northmen—their common foes—seems to have pointed out in vain the urgent need there was for Celtic union. The religious life and impulse, so noble and so strong up to the eighth century, were now dead everywhere, save in a few places. Long years of anarchy had helped to kill them. Superstition and asceticism prevailed in their stead. There are many instances of Fingal and its Christian settlements being wasted by the Celts of

other tribes in this century. Here are some of them recorded by the annalists in that matter-of-course sort of way our daily papers publish their column with births, marriages, and deaths : “ A.D. 1052, a predatory excursion was made by the son of Maelnambo into Fingal, and he burned the country before him from Dublin to Albene (the river Delvin). However, they did not take any kine until they had fought great battles around the Dun, where many fell on either side ; so that the Lord of the Danes, *i.e.*, Eachmhoicach, the son of Randal, went over the sea, and the son of Maelnambo seized on the sovereignty of the Danes after him.” But next year the Danes were not an excuse for invading Fingal. “ A.D. 1053, Donough, son of Brian and Conor O’Melaghlin, marched with an army into Fingal, and the men of Teffia, *i.e.*, the foxes, took away captives from the stone church of Lusk, and obtained from McMaoilnambo hostages, among whom was Mor, the daughter of Congalach O’Conor. Dermot McMaoilnambo and Giolla Padraic, Lord of Ossory, went into Meath, and took away captives and great spoils in revenge of Mor, the daughter of Congalach O’Conor, who went to Conor O’Melaghlin in violation of the guarantee of Giolla Padraic, and in revenge of the cattle spoil which O’Melaghlin had taken from Leinster.” This Mor, the daughter of Congal O’Conor, was a great misfortune to Fingal. The same year she is again connected with its troubles. “ A.D. 1053, an army

was led by the grandson of Brian, *i.e.*, Donagh, and by Conor O'Mailseochlain, into Fingal; and the men of Teffia, *i.e.*, the foxes, brought many captives from Doimhliag Lusca (the cathedral of Lusk), and they carried off hostages from the son of Maelnambo, together with Mor, the daughter of Congal O'Conor."

What a picture the annals paint of Celtic Home Rule!

The state of things in Fingal was just as bad in the next century. "A.D. 1112, Donnell O'Loughlin made a plundering excursion into Fingal, *i.e.*, as far as Droichit Dublingaill, *i.e.*, the bridge of the black Dane." "A.D. 1131, Fingal was plundered by Donnell, the son of Morogh O'Melaghlin." "A.D. 1133, Conor, son of Morogh O'Melaghlin, Roydanna of Tara, was slain by Donogh, the son of Giolla Macalmog, Roydanna of Leinster, and Donogh himself was slain by the men of Meath, viz., by Hugh, the son of Hugh, in a month after in revenge for the death of Conor. Lusk, with its churches, people, and treasure, was burned on the Fingallians by the same party, in revenge for the son of Morogh, *i.e.*, Conor." "A.D. 1162, Mortegh O'Loughlin led an army of the men of the north of Ireland and of Meathians, together with a battalion of Connacians, to Dublin for the purpose of expelling the Danes, but returned without battle or hostage, after, however, plundering Fingal."

We wonder, as we think what a pandemonium of

godlessness and bloodshed these records reveal, that any sign of the Christian religion was left in Fingal. Finglas, indeed, as a Christianising influence and centre, seems to have disappeared from Fingal story during most of the eleventh century, and all of the twelfth ; but Lusk and Swords were still centres of Christian light, and still the little island monastery of Holmpatrick had its saintly worthies, as this record reminds us : “ A.D. 1124, Maolcolain, the son of Maolmaith O’Connagain, an illustrious priest, and the sage of the wisdom and piety of the east of Ireland, died in Inis-Pattraice, Dec. 23.”

It is hard for us, at this distance of time, to form a conception of the difficulties under which the inmates of Swords and Lusk continued their ministrations in the surrounding district. We have seen that these two places were mother churches, with a number of dependent chapels. This was their condition up to the time of the English invasion. Week-day after week-day, and Sunday after Sunday, it was the duty of clergy from these centres to go north, south, east, and west to visit the sick, to relieve the distressed, and to hold divine service in the dependent chapels. The life these clergy led must have been very simple, their lot at times very hard. We have already seen the kind of home they lived in ; it was not very luxurious. Neither were they accustomed to use the vestments of a later day.

The distinctive habits of the various ecclesiastical

orders, we learn from Archdall's "Monasticon," were all Roman introductions. His book gives illustrations of them. The Irish clerical tunic was a long, loose garment with sleeves. Indeed, it is probable that even this garment was not overmuch cared for; it was necessary to pass an Irish canon in the eighth century decreeing its use: "Every clerk, from the door-keeper to the priest, who shall be seen without his tunic . . . shall be separated from the Church;" but Irish ecclesiastics really wore the same dress as the laity. Anyone curious to learn Irish fashions down to the time of the English domination, can find them in "Dress of the Ancient Irish," J. C. Walker, Dublin, 1788. And so we may picture the better clad of these clergy of Swords and Lusk going about their work. The shirt called cota was of woollen stuff dyed yellow. Spenser thinks "their colour was to avoid the evil which comes of much sweating." And Lord Bacon offers a suggestion about it which implies that he thinks the laundress was not overworked. He tells us—"The Irish wear saffron-coloured shirts which remain long clean." Over this shirt was the canabhas or fillead, a large loose garment, often of skin, which covered all the body. There was another garment sometimes used called the cochal. It was a long cloak, with a large hanging hood, fastened on the breast by a brooch—Dealg Fallainne. The legs were protected by a closely-fitting garment called truis or bracca, and the feet

by brogs or brogues made of dried skins with the hair turned out, and fastened by leather thongs. The head was protected by a conical cap, with the cone hanging down, called barrad. But it is probable that the humbler and poorer ecclesiastics were not so comfortably clad as this list would imply. In these primitive times the human constitution was more inured to hardship than now, and such very scant clothing was so much the rule, that the canon already quoted decreed the penalty mentioned against any clerk who was not careful to "cover the nakedness" of his person.

But there was one more characteristic of Irish clerical fashion specially worthy of note. In common with his countrymen, the ecclesiastic wore his hair in long locks—coluns or glibbs—hanging over his shoulders. These were for many a day the objects of the ridicule and contempt of the Norman conquerors. But in the case of the Irish clergy there was added this element in the distinctiveness of national fashions, that the difference in the treatment of the hair was a constant cause of antagonism between the Irish and the Roman churches. From early times it had been the custom of Christian monks, as a distinctive mark of their calling, to shave a portion of their heads. It was called the tonsure. The Roman monks always shaved the hair from the top of the head, leaving only a circle of close-cut hair to grow round the base of the skull. This custom still

prevails in the Roman Catholic Church. The Irish clergy only shaved or clipped the hair in front of the head from ear to ear, allowing it to grow long behind, and we have historical evidence that this was the tonsure of the following founders of the Christian Church in Fingal—Finan, Columba, Canice, and Nessan.¹

Let us try to picture to ourselves a brother Thomas setting off on a Sunday from Swords through the roadless woods of Kilsallaghan, or on by the marshy Palmerstown and Ballymadun for Garristown. After a weary trudge along some rough track, his destination is reached; a little congregation is gathered of rustics who cannot read, who never saw a Bible MS.; service is commenced, or it may be a simple exhortation of the monk to his hearers to be good Christians, or, perhaps, he is catechizing a class of uncouth, shock-headed, half-clad or unclad young savages. Suddenly a terrified peasant rushes in, crying something which means “The Philistines be upon thee,” for some Mortagh O’Loughlin, or Conor O’Melaghlin, with their savage kerne, has made a raid from Meath or Uriel. In a moment the congregation and the class are scattered. They can easily hide themselves; but the monk has a poor chance of his life unless he runs for it very promptly; besides, he wishes to warn his brethren in Lusk or Swords of their danger. And

¹ See “Primer of Irish Church History,” by R. King, p. 61.

now there is a race for it—a weary run. There must be many, whose names are only to be found in God's book, who, otherwise unknown, have fallen in such a battle, and often, even when the monastery was safely reached, it did not afford protection, for, as we have seen, the annals tell how frequently these Fingal monasteries were burned and robbed.

And if it were a call of duty in the direction of Ibher Domnainn (Malahide), peril from another source had to be met. As yet no brother Robartach was there. Someone is dying near the coast, so brother Thomas must come from Swords. The fierce Dane is on the estuary. Brother Thomas knows not how the day may end for him; but the Master's work must be done, so, with his life in his hand, he comes to speak comfort and to pray with the dying man.

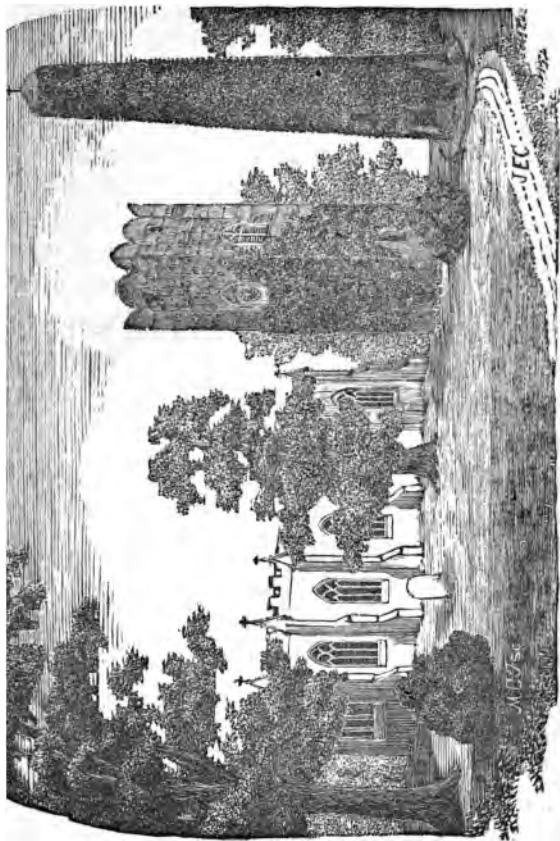
In the frequent destructions of the monasteries all records of such work must have disappeared; but this must have been the kind of battle the ministers of Christ's Gospel had to fight, and the kind of labour they had to undergo in building up their flock in the faith.

SECTION III.

It is to the later period of the Danish settlement in Ireland we probably owe the round towers. Fingal contains two of the most perfect of these—one at Swords, and one at Lusk. It is unnecessary here to enter into any discussion as to the origin of the round towers of Ireland. It is sufficient to recall the fact that there was some difference of opinion upon the subject: opinion was to some extent divided, as to whether they had a Christian or a Pagan origin. The curious thing is, that the Irish annals give us very little direct help in deciding the controversy. They only tell us when a few of these towers were erected.¹ Local nomenclature does not give us any help. No Irish locality derives its name from a round tower, while "Rath" (a fort), "Dun" (a citadel), "Cashel" (a wall), "Cahir" (a city), enter into a large number of Irish local names.

A perusal of the names of the parishes of Fingal, with their explanations in Appendix VII., will show what a handmaid to history is Irish local nomenclature, and what a store of otherwise hidden information about the past is often wrapped up in a name.

¹ Among the few is the tower of Tomgrany, Co. Clare. In the "Chronicum Scotorum," edited by W. M. Hennessy, we have this record : "A.D. 964, Cormán O'Cillan died, by whom the great Church of Tuaimgreine (Tomgrany) and its cloigtech (round tower) were constructed."



*North-east View, Church of St. Columba, Norman Tower, and Round Tower,
Swords, A.D. 1887.*

But this only makes it the more remarkable that we have at hand such scant means of learning about the origin of these round towers. Lord Dunraven has tabulated the allusions in the Irish annals to the round towers. One hundred and eight round towers are known to have existed. There are but sixty-two allusions from all the Irish annals to these towers, while many of these allusions are to the same tower. There is no reference of any kind in the annals to the towers of Swords and Lusk.

This is very remarkable, for the erection of each of them must have been a great event in its day. Bishop Reeves, Dr. Petrie, Lord Dunraven, and Dr. Stokes adduce strong reasons in proof of their Christian origin. In many of them we find decoration of a distinctly Christian character. There is sculptured over the doorway of a round tower at Antrim a pierced cross within a circle ; and over the doorway of Donoughmore tower, Co. Meath, there is an effigy of the crucifixion carved. And it is certainly significant that all the round towers are found close to churches. Giraldus Cambrensis, who wrote shortly after the English conquest, called them Ecclesiastical Towers. The Irish name for a round tower is *Cloictheach*, i.e., a bell-house. Dr. Petrie, in his work upon the subject, thinks that round towers were common in Ireland in the sixth and seventh centuries, but that most of them date from the ninth and tenth centuries, while three or four existing towers, which are

united to their churches, date from the thirteenth century. He thinks that the purpose they were meant to serve was three-fold—as a belfry, as a store for books, sacred vessels, and other valuables of the church or monastery, and also, as a place of refuge in time of danger.

We can well believe that the towers of Swords and Lusk were often used as stores for valuables, and as places for refuge during the centuries of unrest we have described, more especially when we remember the frail nature of the structures of the churches and monasteries at the time. Indeed, the condition of Fingal at the probable time of the erection of the towers of Swords and Lusk suggests the strong probability that considerations of safety for person and for property were the chief reasons for their erection. They must have been excellent as places of refuge, though at times even a round tower failed to afford protection, as this extract from the annals proves : “A.D. 948, the Cloictheach of Slane was burned by the Danes with its full of relics and good people, with Caoine-chair, reader of Slane, and the crozier of the patron saint, and a bell, the best of bells.” On this subject of bells it may be well to notice, that, in all probability, the bells used in these Cloictheachs were hand-bells rung from the summit. Lord Dunraven states¹ that

¹ See “Irish Architecture,” Vol. II., p. 166.

about the tenth century bell-ringing was practised in two ways in Ireland—one, the signal bell of the hand-ringer; the other, the art of the carillon player, which implied a knowledge of music, and tested the players' talents. He gives some beautiful illustrations, taken from various ancient sources, of this method of ringing bells. The bells were fixed, and without tongues—often a series of them tuned to different notes. One or more bell-ringers, called *aistire*, stood or sat underneath to strike with a hammer. Now, this may explain a feature in the bell-turrets of many of our more ancient Fingal ruins. On the inside face of each of the triple-arched bell-turrets of Malahide, Ballyboghill, and Hollywood, there are steps ascending to the belfry, and on the outside face of the bell-turret of Howth Abbey is a well-protected flight of stairs, up which the bell-ringers could easily walk.

We have not a few records already noticed, of burnings of the “church of Columkille,” and of “the stone church of Lusk;” but not one word of allusion is there in any record of round towers there; yet there they were almost certainly during many of the Danish and Celtic raids already related.

Of our two round towers, Swords is probably the older. Bishop Reeves thinks it was erected during the ninth century, or early in the tenth century. As in the case of the older towers, it has little ornament about it. It stands alone. It is built of

hammered stones, and it has quadrangular doorways. Most of the towers have one doorway, about nine feet from the ground. Through this doorway refugees could gain admittance by a ladder, which they could draw up after them in time of attack, and thus, in days when artillery was unknown, be completely safe from every method of assault but the one which proved successful at Slane; for it is quite conceivable that an immense fire round the base of a tower could practically roast all the inmates. But the tower of Swords, like only a few others, has a second door directly over the entrance doorway. Both doorways are quadrangular. The lower or entrance doorway is at present only a few feet from the ground. It is 6 feet high, 2 feet wide at the top, and 2 feet 2 inches at the bottom. The upper doorway is 20 feet from the ground, 4 feet high, and 2 feet wide. The total height of the tower is 75 feet. It is one of those with the largest circumference, 55 feet, and with the thickest walls, 4 feet 8 inches. Inside of the walls are projecting stones to sustain four floors. An enthusiastic antiquarian, who was Vicar of Swords from 1682 to 1704, resolved to suggest to succeeding generations that this tower had evidently a Christian origin. He placed the cross on the apex of the cone which still caps the tower. Under this cone are four large openings directly facing the four points of the compass.

Through the thousand years this tower has stood,

what vicissitudes it has witnessed ! It saw the cruel Danes come often from Malahide or Dublin to slay and carry away. It saw many a horde of Celtic kerne—fellow-countrymen of its guardians—make their unnatural raids on its people. It saw, in the time yet to be described, haughty Norman ecclesiastics supplant the simple monks who succeeded Columba, and supersede with their Roman errors the pure faith of the Church of St. Patrick. It saw many a deed of shame and injustice done in the feuds of Norman adventurers over the spoils of conquest. It saw the old Church of St. Patrick reformed from the Roman dogma and discipline which had been imposed by Dane and Norman. It saw the fierce struggles of Protestant and of Romanist for supremacy ; and it saw, in the pretty town beneath it, an example of one of the most corrupting political systems which the wit of man ever devised.

There is much difficulty about fixing, even approximately, the date of the building of the round tower at Lusk. It probably dates from Celtic times just before the Conquest. The Norman square tower, which is built into it at the north-east corner, possibly dates from a few centuries later. And it is interesting now, as also in the case of Swords, to look on the three examples of church architecture, though separated by long intervals of time, standing side by side—the modern church of this century, the Norman tower, which once pertained to an

abbey and monastic establishment, possibly six hundred years old, and the Celtic round tower of a period much earlier. This tower of Lusk is 100



*North-east View, Church, Norman Tower, and Round Tower,
Lusk, A.D. 1887.*

feet high ; but its circumference is not nearly so great as that of Swords. Like Swords, its entrance doorway is now within a few feet of the ground ; but possibly the ancient graveyard has grown many feet up to it. It has no windows at the top. Whatever may once have capped it, there is now only a metal covering, with a slight incline from centre to circumference protecting it. There are series of stones let into the inside wall for supporting six floors.

Bishop Reeves calculated, that, on an emergency, sixty people could have found refuge within its walls.

Though Irish annals have given us little help towards finding out when and why and how the round towers were built, Irish tradition—well befitting the mystery of their origin—tells us of a semi-mythical person who was their first builder and designer, and that Fingal had the honour of being his home. At Turvey, in the present parish of Donabate, this traditional person lived. Mr. E. O'Curry, in his Lectures on “The Manners and Customs of the Ancient Irish,” records many a story of him, and Dr. Petrie thinks such a person probably lived. His name was St. Gobban Saer, *i.e.*, St. Gobban the carpenter. There seems not to have been very much of the saint about him. Though the builder of many churches, he rarely entered one, and he was, moreover, a grasping fellow. This trait in his character he possibly inherited from a Danish father. We are told that his father was not a native of the country, but belonged to a dark-haired foreign race. Having built the towers of Antrim, Killala, and several others, he grew so exorbitant in his charges, that some saints who wanted him to build for them became angry and struck him blind. Possibly his blindness, or his excessive charges, accounted for his not having built the towers of Swords and Lusk, though they were within a few miles of his residence. One thing is certain about the building of these towers—it was

a special art which seems to have been lost. Attempts have been made to imitate them, but never with success. Wherever a round tower has fallen, external injury of some kind has been the cause: the masonry never decays. In Harris's "History of the Co. Down," it is recorded that about the year 1714 a round tower in Down was overthrown by a great storm, but that, so excellent was its masonry, "it lay at length and entire on the ground, like a large gun, without breaking to pieces, so wonderfully hard and binding was the cement used in the work."

SECTION IV.

Before we leave the period which connects the Northmen with Fingal, it is worth noticing how very slight was the mark they left behind them beyond the recollection of their cruelty. Their memory is preserved in a few names. Among some few families in the district we find the Danish names of Seaver, Seagrave, &c. The Danes changed the name Inis-Patrick into Holmpatrick, Rechru into Lambay, Inis-Nessan into Ireland's Eye, Edar into Howth. Two other names which they have left us possibly recall their internecine feuds. Baldoyle (Bally-dubh-gael), *the town of the black strangers*, and possibly Fingal (Feon-gael), the territory of *the fair strangers*, remind us how the Danes and

Norwegians once forgot that they came of the same stock. But they left us no churches, no institutions which we can recall with gratitude. Any Christianity they did leave behind was distinctly a misfortune to Fingal. It helped to fasten the yoke of Rome upon the Church of St. Patrick.

Within the new Danish city of Dublin all the churches built by the Danes when they accepted Christianity were dedicated to saints whose names appear in the Roman and other Western martyrologies—Audöen, James, Nicholas, Michael, Catherine, Andrew, Mary le Dam, Werburg. One Danish-Roman saint alone they remembered, Olaf. Outside the Danish city Celtic dedications exclusively prevailed—Patrick, Bridget, Kevin. And so it was through Fingal : none but Celtic dedications prevailed there before the Conquest (see Appendix VII.)—Patrick, Columkille, MacCullin, Canice, Nessan, Barroc, Mernock, and so on.

This subject of dedication is a small matter in itself ; but it is one of the straws which shows the direction of the theological winds of the period. There was no community of sentiment between the Danish Church of Dublin and the Celtic Church of Fingal, even on the outskirts of the conqueror's city. It is the natural tendency of the conqueror to despise the conquered and their religion. The conquered can scarcely be expected to indulge in enthusiastic admiration of the religion of their conquerors. In

nothing has so-called Irish nationalism proved itself more eccentric, than when, in the course of subsequent events, it accepted the religion of its English conquerors, while it never ceased to hate the nation which imported this religion.

During the third century of their occupation—the period of political conquest—the Danes seem to have left the Church in Fingal, which they previously plundered, alone. We find the abbots and bishops of Lusk and Swords, as well as the lesser ecclesiastics, during the tenth and eleventh centuries, with Celtic names similar to those of their predecessors before the year 795. The truth is, the Danes despised the native Church. They got their Christianity from Rome through England. Mr. Haliday gives interesting details of the process. Sitric, Danish King of Dublin, was baptized and converted to Christianity in England, and married the sister of King Athelstan there in 925. He died a heathen. Anlaff, his successor, remained a pagan to his death. But Sitric's son, Anlaff Cuaran, on visiting England in 943, was converted to Christianity and received at baptism in the presence of King Edmund. This Anlaff's religion decided the religion of his subjects. A number of Anglo-Saxon monks followed him in 944 from Northumberland as missionaries to his Irish-Danish subjects.¹ Thus the source of their

¹ See “Scandinavian Kingdom of Dublin,” Book II., Chap. vi.

conversion connected them with Rome rather than with the Irish Church. Once the connection was made, it was maintained, even in spite of social influences, which have always been very strong in Ireland.

The religious influence of Irishwomen has always been a wonderful and generally an invariable power over their conquerors. Alas, that it should have to be added it was too often a debasing power. We all know that it was their Irish Roman Catholic wives who made Cromwell's Ironsides and other English Protestant settlers, time after time, "Hibernis ipsis Hiberniores." Could it have been that an Ostman husband was not so amenable a spouse as a husband of the later and more mixed English race? For Mr. Haliday notices that by the eleventh century the Christianized Ostmen of Dublin so frequently intermarried with the native race that it became hard to say whether the Kings of Dublin should be called Irish or Scandinavian. But the Christianity of these Ostmen was generally little more than a veneer. Their morality was extremely lax, the marriage tie of the loosest nature.

Further, we must remember that the native Irish Church had by this time fallen away sadly from the spirituality and devotion which had won for Ireland some centuries before the honoured title of "The Island of Saints." Thus the influence for good of the Irish Church must have been seriously curtailed.

Many of these later Ostmen kings lived curious lives. When the natural man controlled them, they plundered their neighbours in just as thoroughgoing a way as any of their Scandinavian forefathers ; but conscience sometimes disturbed them, and the (Roman) Church had taught the easy method of quieting this inward monitor by giving grants of land for religious purposes. In this way Sitric, King of the Ostmen of Dublin, who is said to have founded the Priory of the Holy Trinity (Christ Church Cathedral) about the year 1038, in one of these intervals of remorse, granted to this Priory a good slice of Fingal out of lands which he held in Baldoyle, Lambay, and Portrane.

Through all these past centuries of Danish power in Dublin, Swords had its own succession of bishops (see Appendix VIII.) ; and during portion of them Finglas and Lusk had their own bishops ; while the Ostmen Bishops of Dublin went regularly to Canterbury for consecration. It must be admitted that the Irish system had, in the course of time, led to many abuses. Sufficient care was not always taken in the selection of those who were consecrated bishops, or ordained to the two inferior orders of the ministry, and many evil consequences resulted. But apart from this, the difference of system necessarily created considerable friction between the native and the imported Churches. Two instances are on record which show how great this friction became.

The Pope of Rome was not slow to recognise what useful allies the Danes were. In the year 1118 a Synod was convened at Rathbreasil, Co. Westmeath. It was the first occasion on which a Pope's Legate was president of an Irish council. That legate was Gilebert, Bishop of the Danish city of Limerick. The Synod decreed that, exclusive of Dublin, which was to remain subject to Canterbury, Ireland was to be divided into twenty-four dioceses. The practical effect of this was that a bishop would henceforth rule over a definite district. In itself this was a wise measure. All Fingal, and all the rest of the present Dioceses of Dublin and Glendalough, except the Danish city of Dublin, were included in the one Diocese of Glendalough, under one Bishop, who was seated at Glendalough. Bishop Reeves, in his "Analysis of the United Diocese of Dublin and Glendalough," tells us:—"The Diocese of Glendalough was defined as extending from Grianoge (now Greenoge, on the confines of Meath and Dublin) to beg-Erin (a small island in Wexford Harbour), and from Naas to Rechrann (Lambay), giving, in a rough way, by well-known landmarks, the outline of a tract even more extensive than the present union."

Now, at this time Swords had its own bishop, by name Mackienan. Why should he yield allegiance to Glendalough? However, he died in 1136. It is probable that the Bishop of Glendalough then became supreme, for Mackienan was the last Bishop of

Swords. But Glendalough (including, of course, Fingal) was not willing to submit to Rome, as the following incident, quoted from Mr. Haliday's "Scandinavian Kingdom of Dublin" (p. 141, &c.), proves. A.D. 1151, Innocent III. learned that "Master John Papiron, the Legate of the Roman Church, found a Bishop dwelling in Dublin who at that time exercised his episcopal office within the walls. He found, *in the same diocese*, another church in the mountains (Glandalough), which likewise had the name of a city and had a certain chorepiscopus." But the Legate delivered the pall¹ to (Danish) Dublin, "which was the best city," but in reality chiefly because its bishop was already in connection with Rome; and Papiron "appointed that *that diocese in which both cities were* should be divided, that one part thereof should fall to the metropolis, . . and this he would immediately have carried into effect, had he not been obstructed by the insolence of the Irish, who were then powerful in that part of the country," and whose insolence simply consisted in denying the authority of the Bishop of Rome.

We will close this sketch of the Danes in Fingal with one other instance of the antagonism between the Danish and the native Churches. The last incident recorded shows the sentiments of the heads of the Church of Rome towards

¹ The pall was a Roman ecclesiastical ornament distinctive of an Archbishop.

the native Church. This shows the sentiments of the citizens of Danish Dublin. It is connected with the first bestowal by the Pope of a pall on Dublin. In the year 1121 Samuel O'Haingly, Ostman Bishop of Dublin, died. He had been consecrated by the Archbishop of Canterbury. The clergy and citizens of Dublin elected one Gregory, "a wise man," to fill the vacant see. They sent him "to the Most Reverend and Most Religious Lord Ralph, Archbishop of Canterbury," and with him a letter praying for consecration, in which are the following suggestive observations:—"We have ever voluntarily subjected our prelates to the control of your predecessors, as remembering that it was from that quarter our chief pastors originally received their ecclesiastical dignity. Know you, however, for certain, that the Bishops of Ireland entertain towards us the very greatest jealousy, and in particular that Bishop who has his residence at Armagh, in consequence of our unwillingness to submit to their ordination, and our preferring to continue always in subjection to your authority." Gregory was therefore consecrated Bishop of Dublin, and thirty-one years after he received the Archbishop's pall already alluded to.



CHAPTER III.

THE ANGLO-NORMANS IN FINGAL.

SECTION I.

FHE English Conquest led to many and great changes in the ecclesiastical organisation of Fingal. The Danes had prepared the way for them. It would be beyond the purpose of this sketch to repeat the familiar story of that conquest. It is well just to bear in mind, however, that Fitzgislebert (Strongbow) landed in Waterford in 1170 ; that Dublin was taken from the Danes the same year, after a sharp fight ; that Henry II. followed Strongbow in 1171 ; and that by 1172 Dublin was completely subjected to Anglo-Norman rule. Fingal at once submitted to the new master. All heart for fighting must have been taken out of its people after four centuries of such a life as has been described. The last Norse King of Dublin—Hamund Mac Turkil—after his unsuccessful contest with the Anglo-Normans, retired to Malahide. He owned Baldoyle, Kinsally, Portmarnock, Malahide, and

Portrane;¹ and some member of the Torquil family owned Ballyboghill. He soon left Malahide, to return with a Norwegian army, and to make another effort to regain his lost kingdom. He was beaten, taken prisoner, and beheaded. It seems that he might have retained his property had he been content to stay in peace, for Henry II. at first recognised Mac Turkil's rights on condition of his paying annually two marks to find lights for the holy rood in Christ Church Cathedral;² but soon after Mac Turkil's final defeat, his lands of Kinsally were bestowed by the King on St. Mary's Abbey.

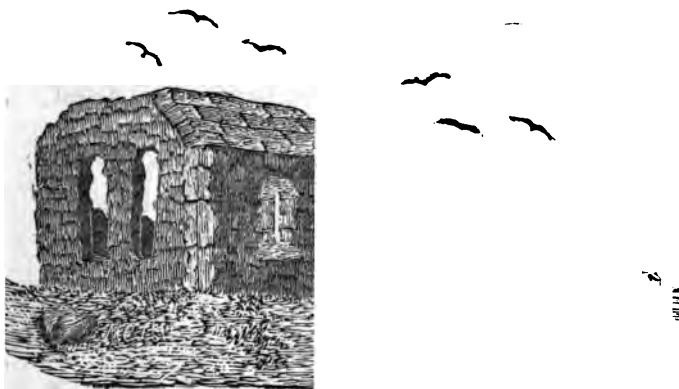
Fingal at once became part of that district under English power which afterwards received the name of the Pale. However the Pale shrank or expanded under the manifold vicissitudes of English rule, Fingal nearly always remained a part of it. For Fingal Christianity the change was only out of the Danish frying-pan into the Norman fire. It was five centuries more of bloodshed, misrule, and godlessness.

The Anglo-Normans were devoted children of the Church of Rome. The only legal claim they could make to Ireland was the right asserted by the Pope to bestow it. In gratitude, as well as from policy, they at once set to work to Romanise the Irish Church.

¹ See "Scandinavian Kingdom of Dublin," p. 142; and also "Chartularies of St. Mary's Abbey," Vol. I., p. 130.

² "History of County Dublin," by J. D'Alton, p. 220.

Fingal had unfortunately already helped to prepare the way for them. In the "Annals of the Four Masters" we read—"In 1148 a Synod was assembled at Inis-Patraice (Holmpatrick) by Maolmædhoich na Morgair (Malachy), Cowarb of Patrick (Archbishop of Armagh). It consisted of fifteen bishops and five



*North-east View (exterior), Church of St. Patrick, A.D. 1887,
St. Patrick's Island.*

hundred priests. They sat for the purpose of establishing rules and morality for the laity; and, with the advice of the Synod, Malachy went the second time to Rome to confer with the Cowarb of Peter (the Pope)." The work this Synod really promoted was the submission of the heretofore independent Church of Ireland to the Church of Rome, of which Malachy was a devoted adherent.¹

¹ See "Ireland and the Celtic Church," by G. T. Stokes, D.D., pp. 339-347.

Malachy early in life came under the influence of Gilebert, Roman Bishop of the Danish city of Limerick. He had long deplored the decay of the Irish Church. He was an unselfish enthusiast, a man of strong character, of great tenacity of purpose,



*South-west View (interior) of Chancel, Church of St. Patrick,
A.D. 1887, St. Patrick's Island.*

of saintly life. The Roman influence of Gilebert and of a teacher named Malchus from the great Norman monastery of Winchester, led him to look for reform of the abuses he deplored, and for revival of godliness through union with Rome and by her methods.

And now, as soon as the Anglo-Norman power was supreme, these methods were at once applied to Fingal. The most sweeping reform was the change

from Celtic monasticism to the diocesan and parochial system. Had this reform been carried out solely with the object of promoting the spiritual welfare of Fingal, it would have accomplished great good. For effective effort and complete supervision, the diocesan and parochial system, if faithfully worked, is the best possible in the cure of souls. The origin of the diocesan system has already been described. The Celtic monastic system had long survived its usefulness, and the circumstances of primitive social life which gave it birth. It had become effete, and it led to many abuses. But there is too much reason to fear that the new system was imposed with the calculating policy of a conqueror. The characteristics of it which made it potent for good equally made it potent for evil.

It is probable that the old Celtic system was permitted to prevail in Fingal for only a few years after the English Conquest. It would appear that the Churches of Ireland and of England went through somewhat similar processes in the adoption of the parochial system, with a difference only in the time of its adoption. England gave the system to Ireland more than a century after she had herself accepted it. Just as in the case of the Irish Celtic Church, there are not any traces of the existence of parochial clergy in the native British Church or in the Anglo-Saxon Church during the two first centuries of its life. The system of itinerary then prevailed in

England, with filial churches, subordinate to a mother church. There were not localized parochial clergy until after the middle of the eighth century. The institution of parishes in England was a gradual process; it was not completed until the time of Edward the Confessor (1042-1066).¹

The system had been adopted in the Danish city of Dublin long before the English Conquest. The time of its introduction into Fingal is probably about the year 1179, the date of a bull of Pope Alexander III. to Laurence O'Toole, Archbishop of Dublin, in which the Pope—asserting the authority he claimed as supreme and sovereign Pontiff—states that he confirms to the Archbishop “the parochial churches of St. Thomas, St. Nicholas, &c., in the city of Dublin,” thus speaking of the parochial system as existing already in the city.

But when the Pope proceeds to confirm to the Archbishop the country parts of the diocese, he mentions in his bull not parochial churches, but simply churches; for the old system of filial churches, dependent on a mother church, and without territorial boundaries, existed still in Fingal.

Bishop Reeves has translated this bull, and has

¹ For a very full treatment of this subject see “*Horsæ Decanicæ Rurales*,” by W. Dansey, Ed. 1844, Vol. I., Section II., on Institution of Parishes and Parochial Clergy; and also “Constitutional History,” by Bishop Stubbs, Vol. I., Chapter on Ecclesiastical Affairs.

identified most of the names mentioned in it.¹ What were henceforth to be "the parochial contents of the Diocese of Dublin" are set forth at length. It is only necessary here to give that part of the bull relating to Fingal.

The Pope confirms to Archbishop O'Toole "the churches, towns, and possessions of the church committed to you, hereinafter named, to wit," Lusca (Lusk, which extended to the northern boundaries of the diocese and the county, including Balrothery and Baldungan), with all that belongs to it; Sordum (Swords), with all its appurtenances within and without; Finglas, with all its appurtenances, saving moreover the half of Rechrannu (Lambay), and the port of Rechrann (Portrane); Rathchillin (Clonmetheran), Glasnedin (Glasnevin), with its mill; Duncuanach (Drumcondra), Balengore (near Coolock), Killesra (Killester), Cenannsale (Kinsaley), Clochar (St. Doulagh's), Rathsalchan (?Kilsallaghan), the island of the former sons of Nessan (Ireland's Eye, including its chapel of Kilbarrack).

This new parochial system in Fingal was, however, modified by the former Celtic system. Most of the dependent chapelries continued, but parochial

¹ See "Analysis of the Dioceses of Dublin and Glendalough," 1869, pp. 3, 4. Archbishop Ussher has given a very inaccurate account of this bull. See Vol. IV., p. 552, of his works.

districts were assigned to them ; and most of these parochial chapelries were attached to a monastic institution as their mother church, and were ministered to by vicars or curates. Thus Finglas, Swords, and Lusk maintained their old supremacy, only they became parishes with territorial boundaries, and their dependents, in like manner, became parishes ; and, as time went on, some of these dependent parochial churches, like Balrothery, grew strong enough to be independent. Some, in their turn, became mothers, like Hollywood and Garristown.

A feature of Fingal is the extraordinary number of its ruined churches, some of them within a mile of each other, none more than two and a-half miles apart, even in the most thinly-populated districts. Their number is, in part, to be accounted for by the ecclesiastical system now described. Most of these churches, and the originals of most of the churches at present in use, were built within a comparatively short time after the Anglo-Norman invasion. Few of them were built before it. Among these few, as we have already seen, were the original churches of Lusk, Swords, Finglas, and some of their dependent chapels ; St. Doulagh's, Glasnevin, Clontarf, Ireland's Eye, Donabate, Inispatrick, and Bremore. It is interesting to note in all the existing ruins of the other parishes the common architectural characteristics of the arched bell-turret and chancels, said to be introductions from England.

From early Anglo-Norman times the parochial chapelries of Lusk were—Baldungan, Rush, Knights-town, Kenure, Holmpatrick, and all Balrothery, including Bremore.¹

We have a very perfect list of the parochial chapelries of Swords. John Comyn, consecrated Archbishop of Dublin in 1182, became one of the most active and able promoters of the Anglo-Norman interest. Swords was now rapidly becoming the valuable benefice which soon obtained for it the name of the golden prebend. The Archbishop presented it in 1190 to a namesake, who was probably a relative. There exists a certificate of his, by which it appears that he had “admitted Walter Comyn to the parsonage of the churches of St. Columb and St. Finian of Swords, with the appendant chapels of Clogheran, Killechna (Killeek), Kilastra (Killos-sory), Donaghbata (Donabate), Malachida (Malahide), Kinsale, Ballygriffan (St. Doulagh’s), and Cullocke.”² In a raid already noticed—1130—“Swords, with its churches and relics, was burned——.” There is mention here of churches; these were dependent chapels, not named, though included in the Archbishop’s nomination. In addition to

¹ See “History of St. Patrick’s Cathedral,” by W. M. Mason, p. 33.

² Aaln’s Register (fol. 7, *ante tax. pag.*), quoted in “History of St. Patrick’s Cathedral,” by W. Monck-Mason, p. 49, Note h.

St. Finan's,¹ there were St. Brigid's and St. Catherine's Chapels. They have entirely disappeared. They remind us, that numerous as are the existing ruins of Fingal, there were, besides these, many other churches in the district, all traces of which have disappeared.

An interesting example of this is the church of Glynshagh, which once stood on the townland of Middletown, in the present Parish of Santry.² Pope Clement III., in 1189, granted it to St. Mary's Abbey. All trace of the church and churchyard has disappeared since 1820. The late Dr. Adams, in his History of Santry, records an act of vandalism by the then owner of the neighbouring property. He ploughed up the cemetery, and used the tomb-stones to cover drains, &c. Some years after he did so, the remains of a woman were brought from Dublin to be interred here beside her relatives. Her friends found, to their horror, that the grave-yard was undistinguishable from the adjoining field, long called "the bone-field," from the quantities of bones which the ploughman turned up.

The perfect organisation created by the parochial system enabled the Popes to obtain revenue from a new source. Tithes were raised and paid soon after

¹ See "History of St. Patrick's Cathedral," by W. Monck-Mason, p. 49, Notes *d, e, f.*

² See "History of Santry and Cloghran," by Rev. B. W. Adams, p. 64.

the conquest. There is some controversy as to the exact date. Their payment was enjoined in the Synod of Cashel, A.D. 1172; but the "Annals of the Four Masters," at A.D. 1224, state—"In the time of Cathal Crovdearg (the red-handed) O'Conor, King of Connaught, tithes were first legally paid in Ireland." Mr. Hardiman thinks that tithes were firmly established within fifty years after the English invasion.¹

SECTION II.

There were many other methods adopted for Anglo-Normanising the Irish Church in Fingal.

The new parishes were all officered by Norman ecclesiastics. On looking to Appendix VIII., the reader will be struck by the change from Celtic to Norman names in the three parent parishes. Swords became so "fat" a living that great men obtained it. William of Wykeham, Bishop of Winchester, and Chancellor of England, held it with several English benefices; and Henry IV. nominated Brande, Cardinal of Placentia, to the parish. Lusk also became a valuable benefice. Edward I. appointed James of Spain, nephew of his Queen Eleanor, to it, and a Pope's nuncio was appointed to it on another occasion.

¹ See "Statute of Kilkenny," edited by J. Hardiman, an exhaustive note giving authorities, pp. 26-31.

These men obtained the revenues, but did not trouble themselves about the cure of souls. So great did this scandal become, that, in 1431,¹ Archbishop Talbot divided the endowments of Swords between a prebendary, a vicar, and St. Patrick's Cathedral, to prevent it being sought "too zealously by Cardinals and other minions of the Papal See."

Besides the substitution of Normans for natives in Finglas, Swords, and Lusk, new parishes were created for Norman clergy. Archbishop Comyn² had built St. Patrick's³ Collegiate Church, about 1190, on the site of an old parochial church. It was shortly after made a cathedral. He appointed thirteen prebends to minister there. To five of these he assigned parishes in Fingal for their maintenance.

¹ See "History of St. Patrick's Cathedral," by W. M. Mason, p. 49; also "Lecture on Swords and its Antiquities," by W. Reeves, D.D., p. 9.

² Comyn was a very active promoter of the English and Roman interest in church affairs. Among the records preserved in Christ Church Cathedral are the proceedings of a Provincial Synod he summoned in 1186 with the object of conforming the simpler ritual of the Irish Church to those prevailing in England. The Synod decreed that in celebrating the Mass a wooden table, such as was heretofore customary in Ireland, was no longer to be used, and that stone altars were to be built. Water was to be mixed with the wine in the Communion Service, and celibacy of the clergy was enforced.

³ See "Fasti Ecclesiae Hibernicæ," by H. Cotton, D.C.L., Vol. II., p. 90, &c.; also "History of St. Patrick's Cathedral," by W. Monck-Mason, pp. 2, 48.



South-west View, Howth Abbey, A.D. 1887.

These were all filled by Norman ecclesiastics. Finglas, Swords, and Lusk were turned into prebends, and Clonmetheran and Howth were created for the purpose. On turning to these two latter names, in Appendix VIII., it will be seen that their earlier clergy have Norman names. We find this to have been the case also with Donabate and Balrothery, a parish which appears at this period for the first time in Fingal story.

The case of Howth is an example of another feature in the process of Romanising the Fingal Church. The original prebend was Hirlandsie (Ireland's Eye). These island monasteries had become inconvenient.

The monastery on Holmpatrick, refounded in 1120, probably after its destruction by the Danes, had been transferred in 1220 to the mainland, where a parochial chapel was built in its stead; so also with Ireland's Eye. In 1235 the prebendal church was removed from the island to Howth; and the old Celtic dedication to St. Nessan was changed to the Roman dedication to the Virgin Mary, when the abbey at Howth was built—a remarkable structure—whose ruins are still in such good preservation. Lusk is another example of this change of name. The old church of St. MacCullin had its name changed to the Church of the Virgin Mary.

Another remarkable feature in the treatment of Fingal by the conquerors was the way in which it was parcelled out among religious foundations under Anglo-Norman control. There was scarcely one parish which escaped this fate at some time before the Reformation. The “*Crede Mihi*” (Appendix I.), and the “*Repertorium Viride*” (Appendix III.), contain striking illustration of this fact. From the list in the “*Crede Mihi*” it is evident that nearly all the Fingal parishes were in existence before the year 1275, as the only ones not mentioned in it are Kil-lester, Donnycarney, Baldoyle, Chapelmidway, Gralagh, Fieldstown, and Ballyboghill; and we know from other sources that most of these parishes were already in being.

The following Norman ecclesiastical foundations

all obtained, from time to time, grants of parishes, tithes, and lands in Fingal¹:

St. Patrick's Cathedral, as we have already seen.

The Priory of Holy Trinity was founded about 1038, by Sitric, son of Anlaf, Ostman King of Dublin, who gave Donatus, the Bishop, lands on which to build a church in honour of the Trinity. This church became afterwards known, and is still known, as Christ Church Cathedral. It obtained the churches and parishes of Glasnevin, Raheny, Holmpatrick, Balscadden, Balgriffin, St. Doulagh's, Kinsaley, Killossory, Ballyboghill, Killester, and Clonturk.

St. Mary's Abbey, Dublin, was founded by the Danes immediately after their conversion to Christianity, about 948. At first it was a Benedictine monastery; but in 1139 it was given to the Cistercians. It obtained the churches and parishes of Raheny, Kilbarrack, Ireland's Eye, Santry, Lusk, Portmarnock, Ballyboghill, Donnycarney, and Holly-

¹ For more detailed accounts of these cathedrals and monastic establishments, and of the bestowal on them of Fingal parishes, see Archdale's "Monasticon," "History of St. Patrick's Cathedral," by W. M. Mason, under the parishes named in connection with the cathedral; "History of Christ Church Cathedral," by Rev. E. Seymour; "The Charter and Grants to All Hallows," and "The Book of Obits of Christ Church Cathedral," both published by the Irish Archaeological Society; and "The Chartularies of St. Mary's Abbey," edited by J. T. Gilbert.

wood. We have ample materials for the history of St. Mary's Abbey in its chartularies, which have been collected and edited with great care by Mr. J. T. Gilbert.

The Priory of All Hallows (Dublin), on the site of which Trinity College was afterwards built, had been founded in 1166, for Canons of the order of Aroasia, by Dermod, King of Leinster, who seems to have lived a life of alternate fits of burning, and, for penance, of building, churches. He bestowed Baldoyle upon All Hallows. It afterwards got the church of Clonturk.

The Priory of St. John the Baptist (Thomas Street, Dublin), was founded as an hospital for the sick, by Ailred de Palmer, about 1190, who bestowed upon it his church of Palmerstown.

The Abbey of St. Thomas the Martyr (à Becket) obtained Kilsallaghan parish.

It was not unnatural that Grâce Dieu should be endowed out of the district in whose heart it was situated; and so the educational nunnery obtained the churches and parishes of Portrane, Ballymadun, Westpalstown, and Baldungan.

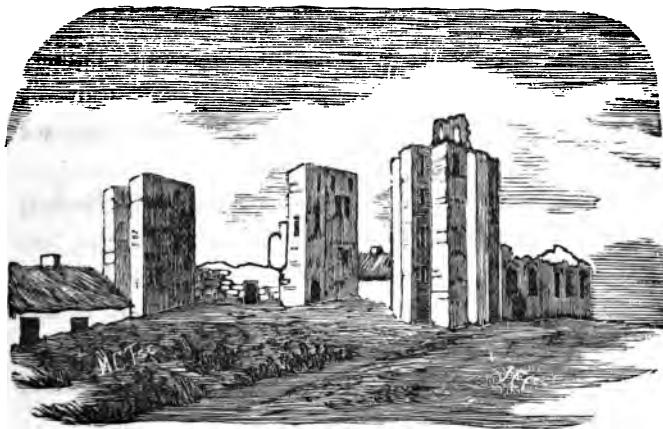
But, besides these, several foundations, quite unconnected with Dublin, were endowed from Fingal. The nunnery of Grany, near Castledermot, Co. Kildare, founded in 1200, obtained the parish of Donabate.

Kilbixy, about one mile west of Tristernagh, Co.

Westmeath, founded in 1192 as a monastic hospital for the care of lepers, obtained the parishes and churches of Balrothery, Baldungan, and Bremore.

The great Cistercian Abbey of Lanthonny, Gloucestershire, got the churches and parishes of Coolock, Naul, Hollywood, Grallagh, Garristown, and Ballymadun.

The Knights Templars were founded in Jerusalem about the year 1118, and were so called from their original residence near the temple. They were a



South-west View, Church and Castle of Baldungan, A.D. 1783.

great military order, who, in the short space of 126 years, acquired 16,000 lordships. They became dangerous, because they were too powerful, and were exempt from all ordinary jurisdiction. The leading

sovereigns of Europe combined to suppress them in 1312. Their possessions in Ireland were given, in many cases, to the Knights Hospitallers. The Templars got Clontarf and Baldungan.

Too frequently a game somewhat like battledore and shuttlecock was played with the parishes thus appropriated. The chapel of Kilbarrack was exchanged for the tithes of Ballyboghill. The tithes of Lusk went from St. Mary's Abbey to the Archbishop. Baldungan was sent from the Templars to Kilbixy, and then to Grâce Dieu. Clonturk was sent from Holy Trinity (Christ Church Cathedral) to All Saints, and Raheny from Holy Trinity to St. Mary's Abbey. The Archbishop and the Prior of Kilmainham (the Hospitallers) fought for St. Margaret's. The Canons of St. Patrick's Cathedral and of Lanthonny fought over Clonmetheran and Palmerstown. Again, the Canons of St. Patrick had another feud with those of Kilbixy over Balrothery, and so on.

Now, the real meaning of these gifts of parishes was that they endowed the institution upon which they were bestowed. The expenses of such a place as St. Mary's Abbey must have been very great. In addition to the ordinary claims on a large monastic institution, it was a celebrated house of free entertainment for travellers, in an age when there were no such things as inns or hotels.¹ The appendant

¹ In 1538 the Irish Lord Deputy and Council specially pleaded with Henry VIII. that he would not suppress

parishes were simply a source of income by which the monastic institution was enabled to meet these charges. This was a serious injury to parishioners. The greater part of the income of their parish was taken by those who lived away from them, and a small part was bestowed upon some poor vicar or curate left in charge of the parish, or sharing the charge with other parishes. Again, the lepers of Kilbixy, and the sick in the hospitals of St. John the Baptist and of Kilmainham, must have been greater objects of care to their monasteries than were the souls in the parishes by which these institutions were endowed ; and it is most unlikely that the monks of Lanthonny cared much for the Celtic natives of Fingal. This method of endowment was a good thing for the Norman conqueror ; but it must have been carried out at serious cost to the souls and bodies of the native population. It was plainly the policy of the Norman conquerors to be benefactors of the (Norman-imported) clergy ; but they did not equally care for the people.

These parishes were generally bestowed, in the various ways described, by a Pope, an Archbishop of Dublin, or an English king. The grantor was sometimes not sorry to strengthen his title. We have an

St. Mary's Abbey, because of its generous hospitality to the king's servants whose business brought them to Dublin. See "Lectures on Irish History," by A. G. Richey, 2nd Series, p. 151.

interesting example of this in Fingal. John, Earl Morton (Prince John), when Dominus Hiberniæ, confirmed to John Comyn, Archbishop of Dublin (1181-1212), among other grants, the islands of Lambay and Ireland's Eye, the village of Swords, land at Lusk, with the church, and land in Finglas.¹ But in the archives of Christ Church Cathedral there is preserved the original grant of Eva, wife of Strongbow and daughter of King Dermot, confirming the above lands to John Comyn. The politic Archbishop wished to have an Irish title as well as a Norman title to his property.

Of course the penalty which a conquered race generally pays, in the loss of their lands, was incurred by the landowners in Fingal. Quite apart from the religious question, nearly the whole of Fingal passed to Norman proprietors, charged with the Church's share. It was the Dane, rather than the Celt, who suffered from this process in Fingal. The Dane had dispossessed the Celt. The Mac Turkil family alone must have acquired about a third of the district.² The Malahide and Portmarnock portion of their property, with the Lordship of Malahide, was bestowed upon the "Chevalier" Richard Talbot, one of the knights who helped

¹ See Hardiman's "Statute of Kilkenny," p. 29, note.

² See "Scandinavian Kingdom of Dublin," by J. Haliday, p. 142; and also "Chartularies of St. Mary's Abbey," edited by J. T. Gilbert, Vol. I., p. 130.

Henry II. in his conquest. Richard Talbot afterwards obtained a confirmatory grant of his lordship, with "sach and sech," "Tol and them," "infangthef" and "the judgement of water and of iron, the Duel, the Pit, the Gallows," and the other appendages of civil and criminal jurisdiction as possessed by the baronage of that day, to hold to him and his heirs, by a tenure of which there is no other example in Ireland—"by rendering to the king the service of one archer with a horse and coat of mail for ever."¹

Sir Amory Tristram, brother-in-law of De Courcy, one of Strongbow's leaders, in 1177 effected a landing at Howth, and defeated the Irish in battle at the bridge of Ivora. Tristram, whose name was changed to St. Lawrence in his grandson, obtained for his portion the lands and barony of Howth.²

Adam de Pheypo, another of Strongbow's followers, obtained a grant of Clontorht (Clontarf) and Santreft (Santry); John de Courcy obtained most of Ratheney; Geoffrey de Constantyn obtained Balrothery; De la Field obtained Kilsallaghan; Elias de Cordewane obtained Ballymadun; and so on.³ The Welsh settlers already referred to seem to have been left in undisturbed possession.

¹ See "Peerage and Baronetage," by Sir B. Burke, 1887, p. 1339.

² *Ibid.* p. 735.

³ See "History of County Dublin," by J. D'Alton, pp. 81, 107, 256, 392, 459, 500.

Of all these grants two only remain now in the possession of male descendants and representatives of the original grantees, the Earl of Howth and Lord Talbot de Malahide being the only existing representatives, by descent, of those Norman chiefs among whom Fingal was divided seven centuries ago.

This division of the spoils of conquest was another source of wealth to the Church. Shortly after Sir R. Talbot received his share, St. Mary's Abbey, Dublin, obtained from him and his son, Reginald de Wasunville, who was in Normandy, grants in "Portmyrnork and Mullacheydbeg."¹

It was from de Constantyn that the hospital monastery of Kilbixy obtained the ecclesiastical revenues of Balrothery, already mentioned. As time went on, the Church waxed richer from gifts of lands and other property bestowed by the successors of these proprietors, who too often thought by such donations, sometimes in life, sometimes after death, to atone for the sin of their soul.

One curious grant of the kind on record throws a sad light on the estimation in which the native population was held, both by Norman layman and cleric. The de Pheypos, who obtained a grant from the Crown which has been already noticed, got possession of

¹ See "Chartularies of St. Mary's Abbey," edited by J. T. Gilbert, Vol. I., p. 130, where it is stated that the lands granted had formerly belonged to Hamund MacTurkil.

Baldoyle in some way not recorded. About the year 1236, Richard de Pheypo re-granted Baldoyle to the Priory of All Hallows,¹ and also certain serfs, "with all the issue and progeny of their sept named Mackelegan, of Baly-dugyl (Baldoyle)." Nearly a hundred years before 1236, King Dermot had, as we have seen, made a grant of the same lands to this Priory. How it lost them in the interval seems not to have been recorded. In the king's charter there had been a grant of the lands with "Melesii Macfeilecan, of Balydubgil, and his descendants" in villenage, that is, in the modified service of feudal tenure connected with the land. The Norman knight gave, and the Norman monastery accepted, the descendants of this wretched sept as a gift separate from the lands, in other words, as simple slaves.

The new proprietors soon built places of defence. As they lived among a conquered population, this was a necessary condition of safety. The feudal castles at Howth, Malahide, Kilsallaghan, Naul, Balrothery, and other localities sprang into existence in Fingal. In the case of Balrothery there are still visible some interesting memorials of the customs of those feudal days. For a time Balrothery Castle was a kind of parliament house, where certain barons met to take counsel. At a period when there were neither roads

¹ See "Register of All Hallows," Irish Archaeological Society Series, p. 53.



*South-west View, Church of St. Peter, and part of the Castle,
Balrothery, A.D. 1783.*

or hotels, these barons and their retainers had to ride on horseback to Balrothery. Probably the needs of the permanent garrison left no accommodation within the castle to spare for these occasional guests. To each of the barons in the habit of assembling at Balrothery there was assigned a plot of land, which descended from father to son. Here the horses of the baron were tethered and grazed, while the baron himself transacted his business in the castle. In the village of Balrothery, to the left side, as the church is approached on the road leading from Balbriggan, there are to be seen several long, narrow, rectangular plots called "The Knights' Plots." These plots are still in the possession of representatives of the original Norman proprietors.

It might have been expected that the Norman barons should be forced to protect themselves by the strong arm, but not that the Church should have been obliged to do so. The native Celtic Church in Fingal in her early struggles had not allowed herself to forget that her Master's kingdom was "not of this world," however much the Celtic Church at large, too soon afterwards, permitted the natural tendencies of the Celtic nature to get the better of her. The servants of the imported Norman Church made themselves quite ready to fight with carnal weapons. The castles of Baldungan¹ and Swords were built for ecclesiastics. They must have been the two strongest castles in the district. The Archbishop of Dublin was a great feudal baron, as well as a great ecclesiastic. About the year 1200 he fixed on Swords for his country residence, and built the castle whose ruins still remain. Swords had become, within two centuries of the conquest, an immensely wealthy parish. Archbishop Allen (1532) says it "was called the golden, as if it were virtually a bed full of gold." The Archbishop had a large share of this wealth, and here he lived as a prince bishop, dispensing profuse hospitality, and rigorously enforcing English law. But Bishop Reeves² thinks that the Archbishop

¹ See Appendix VII., under "Balrothery," "Baldungan," "Swords."

² See his "Lecture on Swords and its Antiquities," p. 9

built this strong place not merely to overawe the oppressed and exasperated native population, and to be a city of refuge for himself and his retainers, but also to be “a wholesome check upon the excesses of the neighbouring temporal barons.”

Of course the Templars had their own objects in building their strong place at Baldungan.

But in all this re-arrangement of property, the head of the new Church system thus built up on the ruins of the old was not forgotten. Under the new parochial system it was comparatively easy to make and enforce assessment for temporal or ecclesiastical taxation. During the Crusades, and to enable him to aid them, the Pope received the produce of a tax known as “the Saladin or Papal Tents.”¹ When no longer needed for the Crusades, the tax remained, and was extended to Ireland. The amount of the tax purported to be a tenth of the annual value of each benefice. Apparently Fingal was first assessed for this tax, and first paid it to the Pope, in the year 1302. The assessment of each parish in Fingal is given in Appendix II. At this time the Pope was in want of money to prosecute a war with the King of Arragon. In order to get his Tents more readily, he gave the King of England half the produce. All Fingal was at this time included in the

¹ It is interesting to remember that this tax was the origin of “First Fruits,” and of “Queen Anne’s Bounty,” which afforded so much useful aid in building churches and glebes.

Rural Deanery of Swords, and its annual value was £314 13s. 4d., of which the Pope's tenth was £81 9s. 4d. Exclusive of the religious houses and ecclesiastical dignitaries of Dublin, there are in the list only two Rural Deaneries in the whole of Ireland rated at a higher value than Fingal.

From the foregoing sketch of the methods pursued by the conqueror, it is needless to say that Papal doctrine and Papal discipline were completely imposed on Fingal within less than a century from the time of its conquest by the Normans.

SECTION III.

A very brief account of Fingal during the fourteenth and fifteenth centuries, and the first half of the sixteenth century, will suffice. The chief features of its history for some two hundred and fifty years are similar to those of the history of most of the rest of Ireland during the same period. Until the Reformation, the political condition of England often made it difficult for her rulers to pay much attention to Irish affairs. The Norman barons were left very much to their own devices. Any noteworthy circumstances peculiar to Fingal arose from the fact that Fingal was always the victim of these devices, for it was always within that circuit of English military power known as the Pale, however its limits varied with the varying

fortunes of the English garrison. For a long time Balrothery was one of its outposts. It is mentioned as one of the “goodly and walled towns” of the country so late as the sixteenth century. In 1475 there was a statute passed in Dublin, which recited that “wherreas a dyke was made from the chapel of St. Bride near Tallaght, and round the baronies of Castleknock, Balrothery, Coolock, and Newcastle, which dyke Irish enemies and English rebels broke down in divers places, and have committed many great robberies, which dyke has lately been repaired.” The statute then goes on to enact that anyone who, under any pretence, injures this dyke shall be put in jail in Dublin and heavily fined. The Pale was extended in 1496,¹ when Poynings was Governor. Incursions on the borders became so frequent that a statute was passed in the Anglo-Irish Parliament for the construction of a dyke and raised fence round Dublin, Kildare, Meath, and Uriel (Louth).

The social condition of things, even within this circuit, seems to have been very dreadful. Some descriptions of this sad state of things at different dates are subjoined.

In 1311,² we are told, “there raigned more dis-

¹ See “History of the Viceroys,” by J. T. Gilbert, p. 459.

² See “Translation and Notes on the Statute of Kilkenny, 1367,” by Jas. Hardiman, p. 94, note. Very few of the statutes passed by the Irish Parliament during the fifteenth and sixteenth centuries are published. These extracts are given on the amply sufficient authority of Mr. Hardiman.

sentions, strife, wars, and debates between the Englishmen themselves, in the beginning of the conquest of the kingdom, than between the Irishmen." Even religious ceremonies, which it might be expected the Normans would promote and protect, were hindered. There is, to the extreme west of Fingal, the site of a chapel, dedicated to St. Catherine, virgin and martyr, whose tragic fate, early in the fourth century, suggested its name for the fire-work called a Catherine-wheel. This chapel became a celebrated place of pilgrimage; but in 1321 the prebendary of Clonmetheran has to inform Parliament¹ "that divers persons, aliens, strangers, and denizens, did frequent in considerable numbers, by way of pilgrimage, the chapel of St. Catherine's of Fieldstown—being for the health and safety of their souls and accomplishment of their prayers, but they had been repeatedly vexed and molested on divers pretences, by reason of which they were obliged to lay aside said devotions and pilgrimages." Parliament thereupon ordained that the persons and properties of the pilgrims should be under the protection of the king, and that nobody should be arrested on any writ until

¹ See "History of St. Patrick's Cathedral," by W. M. Mason, p. 53. For an account of St. Catherine see "Dictionary of Christian Biography," under "Catherine." Much of her life is purely legendary; even the cruel death, in which her limbs are said to have been torn on a jagged wheel armed with spikes, is little better than a legend.

their pilgrimage should have been accomplished. It would appear that the license and protection thus granted led to abuses which ended in the suppression of the pilgrimages.

In 1328,¹ we read of “great variance arising between the Geraldines, Butlers, and Berminghams (all Anglo-Norman families), on the one side, and the Powers and Burkes on the other, for terming the Earl of Kildare (the head of the Geraldines) a Rymer.” Owing to this petty quarrel, some of the noblest blood of the Pale was shed in torrents. From the Statute of Kilkenny it appears that in 1357 dissension, crime, and misrule then prevailed to a frightful extent within the Pale. High functionaries in Church and State were at times the lords of misrule.² In 1464 “nine of the people of the Lord Justice were slain in Fingal at the instigation of the Bishop of Meath, upon which the Chief Justice and the Bishop went to the King of England’s palace to complain of each other.”

By an unpublished Act of Parliament, passed in 1474,³ reciting “that as well towards resisting and subduing the Irish enemies, as towards the banishing of the great extortion, oppression, and other mischiefs committed by English rebels most pitifully and most lamentably,” it was enacted that so many

¹ “Statute of Kilkenny,” by J. Hardiman, p. 94, note.

² “Annals of the Four Masters,” under date.

³ “Statute of Kilkenny,” by J. Hardiman, p. 94, note.

of the king's troops should be quartered for three months in the Co. Dublin.

Nine years before this Act was passed, a curious method had been tried for making these "Irish enemies" dwelling in Fingal and the rest of the Co. Dublin contented and peaceable subjects. In 1465 it was enacted by a Parliament held at Trim, that "Every Irishman dwelling betwixt or among Englishmen in this County shall go like one Englishman in apparel, and shaving his beard above the mouth, and shall be within one year sworn the liege man of the king, and shall take to him an English surname of one town, as Sutton, Chester, Trim, &c.; or colour, as White, Black, Brown, &c.; or art, as Smith, &c.; or office, as Cook, &c., and that he and his issue shall use this name under pain of forfeiting his goods yearly."¹ In the census of 1659 (see Appendix VI.), we find many described as Irish who evidently thus got their surnames, for we read in this census of Brownes, Whites, Smiths.

How could it be expected that poor Melesii Macfeilecan and his enslaved progeny would be converted into good Christians and faithful liegemen of the king, by being called individually Smith, or Black, or Cook? The lawless conduct of so many of the English conquerors must have made the natives

¹ This is one of the few Acts of the time which is published. See "Irish Statutes at Large," 5 Edward IV., cap. 16.

utterly reckless in their misery and despair. As a matter of fact, so weakened had the English garrison become by internal division, that the natives were now able to assert their power even in Fingal, close as it was to the capital. The English district was shrinking within the boundaries of Fingal itself, and many of the border parishes to the north and west were becoming, as of old, Celtic in population, manners, and religion.

On looking through the list of clergy of the parishes of Fingal (Appendix VIII.), we find that the Norman names almost entirely disappear after the fourteenth century, and we notice not a few Irish names during the next two hundred years. The following extracts from Irish Parliamentary enactments go far to explain this fact, and are suggestive commentaries on the religious and social condition of Fingal at the time. In the same year in which it was enacted, that "every Irishman living in the county shall go like one Englishman"—in 1465—an unpublished Act of the Irish Parliament recites—"Whereas Leo Howth, clerk, presented John of Kevernock, clerk, an Irishman, and of the Irish nation, that is to say, Shan O'Kery, an Irish enemy of the King, to Michael (Tregury) Archbishop of Dublin (1449-1471), to the Vicarage of Lusk, contrary to Statute." The Act proceeds to declare that on an investigation the statement is found to be a mistake. "John of Kevernock is English-born, and a special orator; all

Acts are declared void which make said John Irish, or of the Irish nation, and the said John is hereby declared English-born." It may fairly be suspected that Master John Kevernock was Irish-born, but that being well affected to the English Government, and possibly his oratorical powers giving him considerable influence in the then important Parish of Lusk, the Government adopted the strange method of calling him an Englishman, to enable him to hold a parish. This supposition is strengthened by the state of things revealed in an Act passed in 1485,¹ only twenty years after. It recites—" As divers benefices of the Diocese of Dublin are situated among Irish enemies, of which the avowsons belong to the Archbishop; and as no Englishman can inhabit said benefices, and divers English clerks, who are enabled to have cure of souls, are inexpert in the Irish tongue, and such of them as are expert disdain to inhabit among Irish people: Be it enacted that the Archbishop of Dublin, for two years, do collate Irish clerks to the said benefices."

It would seem that this experiment failed to make the social or religious condition of things any better. Irish clerks either were not able or did not desire to lessen the prevailing evils, for we find that a State paper of the year 1515 mentions that only half of the Co. Dublin was subject to the King's laws. And

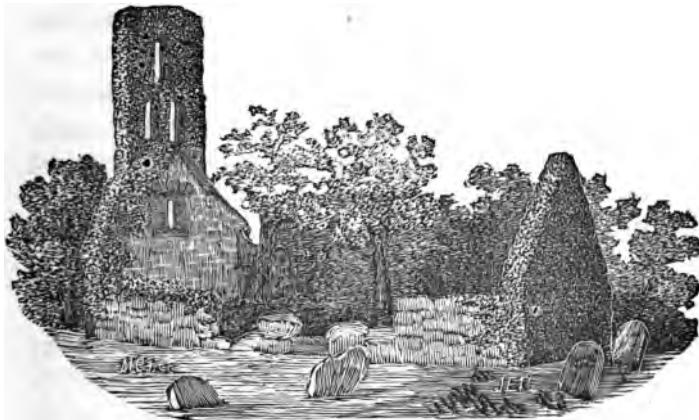
¹ "Statute of Kilkenny," by J. Hardiman, p. 47, note.

now Fingal was in danger from without, as well as from within. By the year 1520 the Pale was threatened by O'Neill from Ulster, and by Argyll from Scotland. In 1535 Thomas, son of the Earl of Kildare, totally plundered and devastated Fingal. So spoiled and robbed was it, that next year the Lord Deputy and Council made a report to the King that taxes could not be collected.

Of course it was quite impossible that God's work could prosper in this condition of things. Clergy indeed were appointed to the several parishes, for the succession of them in most of the parishes is fairly continuous. But many of them, we have seen, were great men, who could not have attended to the oversight of their cures, as, for example, the Bishop of Winchester (Swords, 1366), the Cardinal of Placentia (Swords, 1423), James of Spain (Lusk, 1294), and others. Moreover, many of the clergy, however willing to labour faithfully in their cures, were hindered by the prevailing lawlessness.

Much care was given, unfortunately, in those days, to matters of far less importance. Sometimes we find the heads of the Church making a ridiculous spectacle. For many centuries there had been a feud for precedence between the Archbishops of Armagh and Dublin. In 1813 Primate Jorse made an abortive effort to assert his claim. He sailed down from the north secretly to Howth, and went in the night to Grâce Dieu, carrying his crozier erect. It was

an opportune moment. Archbishop Lech, of Dublin, was dead, and Archbishop de Bicknor, his successor, had been elected, but not yet confirmed by the Pope or consecrated. Some of the family, however, of the Archbishop-elect met Jorse at Grâce Dieu, and compelled him to retreat ignominiously. We find this unedifying controversy breaking out again at St. Mary's Abbey, Dublin, in 1337, when Primate David O'Hiraghty endeavoured, in de Bicknor's time, to have his crozier borne before him there in token of precedence.



*South-west View, Church of St. Marnock, Portmarnock,
A.D. 1887.*

Further, we find much regard paid in those days to ceremonies which do not profit. Mr. Gilbert, in his preface to "The Chartularies of St. Mary's

Abbey,"¹ states that the records of the Abbey mention that towards the close of the fifteenth century the remains of St. Marnock were solemnly removed to St. Mary's Abbey from the Church of Portmarnock, where they had been preserved, and which was "under his invocation."

This contest for precedence between Armagh and Dublin was singularly connected with the history of Fingal. Nearly in the centre of Fingal is a parish called Ballyboghill. It now forms part of the Union of Clonmetheran, to which it was joined in 1675. The fine church is one of the best preserved ruins in the district. It was out of repair in 1630, and ceased to be used soon after. Now, Ballyboghill means the Town of the Staff (Bally-boughall). This staff or *bachul* of St. Patrick was one of the two great emblems of primatial authority. All the Lives of St. Patrick² speak of this staff. Very ancient tradition gives it a miraculous origin. The story goes

¹ Vol. II., pp. xxiii., xxiv. St. Marnock, or Mernoc, is commemorated as a saint in the Calendar of the Cistercian orders. Little is known of him. According to old legends, he discovered an island in the western ocean, the description of which induced St. Brendan to start on his great missionary voyage. A chapel is stated to have been erected to St. Marnock's memory in St. Mary's Abbey.

² See "Tripartite Life," translated by H. M. Hennessy, p. 427, and appended to the "Life of St. Patrick," written by M. F. Cusack; which latter adopts much too readily purely legendary stories of the saint, specially in the matter of the *bachul*. See pp. 178, 186, 190.

that a hermit from an island in the Tyrrhene Sea received it from the hands of our Lord Himself, who laid upon him the strict injunction that he was to find out the great Apostle of Ireland, and give it into his hand. When St. Patrick received it, he never parted with it during life; and when he was dying he transmitted it to his successors in the See of Armagh, to whom it became one of the treasured insignia of their high office. All this part of its story people will believe just in proportion to their faith in the marvellous; but the rest of the story of the *bachul* is founded on the substantial basis of historical evidence.

St. Bernard,¹ in his Life of his friend, Malachy (Archbishop of Armagh, 1184-37), mentions the staff as one of those insignia of the See of Armagh, which was popularly supposed to confer upon its possessor a title to be regarded and obeyed as the successor of St. Patrick. It happened more than once that persons obtained possession of the *bachul* by fraud, and were therefore looked upon by the ignorant as true bishops. In Bernard's time it was adorned with gold and precious stones. It must have been in existence long before, for it was then regarded with much veneration. There are frequent notices of it in Irish history. The *bachul* witnessed treaties

¹ See "Book of the Obits of Christ Church Cathedral, by Dr. J. H. Todd, Introduction VIII.

of peace. People swore by the *bachul* on great occasions.

The other emblem of primatial authority was the Book of Armagh. It contains some notes on St. Patrick's works, and writings of the Fathers, but is chiefly remarkable for its beautiful MS. of the New Testament, written about the year 807. So valued was the Book of Armagh that it had an hereditary custodian, styled in Irish *maor*, or keeper. Mr. Gilbert tells its story in his Notes to Facsimiles of Irish National MSS. The *maor* was paid from landed property, with which his office was endowed. His descendants were called MacMoyre or Sons of the Keeper. In 1680 the last of them—Florence Moyre—pledged the MS. for £5, and after many vicissitudes it came into the possession of Lord J. G. Beresford, Primate of all Ireland, at that time Chancellor of the University of Dublin, by whom the MS. was given to the Library of Trinity College.

Archbishop Allen tells us, in his Register, that the *bachul* or staff of Jesus had been in Ballyboghill Church, and had been taken thence to Dublin.¹ This transfer may have had its origin in the feud between the two archbishops. In some way not hitherto explained, Ballyboghill, even before the conquest, was the property of the See of Armagh. It was an Armagh island, as it were, in the

¹ See “Ballyboghill,” Appendix III.; also in note, Appendix II.

See of Dublin. In 1175-1180 Gilbert (O'Caran) Archbishop of Armagh, gave Ballyboghill to St. Mary's Abbey in these words: "Wherefore I wish and firmly order that the aforesaid monks [of St. Mary's] shall have Ballyboghill and its lands as firmly as Gelasius, Primate of All Ireland (1137-1174), had them."¹ Thomas (O'Connor Primate, 1185-1200) confirmed the gift. Eugene (MacGillivader Primate, 1206-1216) "confirmed and gave" the church and lands again, and took St. Mary's Abbey under his protection; and Donatus (O'Fidabra or O'Fury, Primate, 1227-1237) also confirmed the gift.

There are conflicting accounts as to how and when the *bachul* came from Armagh. For instance, in the "White Book" of Christ Church Cathedral, it is stated that Strongbow took Ballyboghill after a hard struggle with a very powerful man named MacGogh-dane,² and gave the place and *bachul* to Christ Church Cathedral; but the date mentioned in the "White Book" for this event is 1180, which was some few years after Strongbow's death. Some records say that the English transferred the *bachul* directly from Armagh to Dublin.

It is probable that the matter is to be accounted for in this way. Until Malachy became Primate in

¹ See "Chartularies of St. Mary's Abbey," by J. T. Gilbert, Vol. I., p. 143.

² Archbishop Allen also alludes to this. See "Ballybog-hill," Appendix III.

1134, the primacy in Armagh had continued for nearly two hundred years in one family, descending from father to son, or to some other blood relation. When a vacancy occurred, there were often fierce contests over the succession. The Church in Armagh was intensely Celtic and anti-Roman. We have seen how completely subservient to Rome the Church in Dublin city was from its foundation. These rival sympathies aggravated the rivalry for precedence : they also introduced a new element into these contests over the succession.

When Malachy became Archbishop of Armagh, he



North-east View, Church of Ballyboghill, A.D. 1887.

put an end to the hereditary system of appointment, and made himself an active promoter of the Roman

interest. His successor Gelasius carried on his work, and accepted a pall from the Pope. Gelasius had much trouble with the old Celtic independent spirit in Armagh, and must have been often anxious for the safety and possession of the staff of Jesus and the Book of Armagh. Probably the MacTorkills gave him Ballyboghill, for they were well affected towards Rome, one of them being Archdeacon of Danish Dublin about the time of the Conquest. Ballyboghill was right in the heart of Danish Fingal, and far removed from the perils attending primatial feuds in Armagh. In Ballyboghill the *bachul* almost certainly rested safely for a time, but for how long, or when, we have not means of knowing. Possibly the book, for the same reasons, was also deposited there for a time. We know it wandered about a good deal. The *bachul* was afterwards removed to Christ Church Cathedral. It became an object of idolatrous veneration. Archbishop Browne had the staff taken from thence, and publicly burnt in the streets of Dublin in 1588.

The Archbishops of Armagh having thus obtained a foothold in the Diocese of Dublin and a claim upon the gratitude of St. Mary's Abbey, were not slow to use these advantages, from time to time, in urging their claim to precedence over Dublin. Grâce Dieu is close to the borders of Ballyboghill. It was possibly from this cause that Primate Jorse came to that place to claim precedence in Dublin, and

possibly Primate O'Hiraghty thought that the sympathies of the monks of St. Mary's Abbey would be with him, when they called to mind the generosity of his predecessors long ago to them. We must wonder now that sensible men, engaged in a serious calling, could actively participate in such childish squabbles.¹

Verily Fingal was ripe for a reformation in religion and in morals! For the three and a-half centuries during which its Church bore the Roman yoke, it would be hard to imagine a worse condition than that in which it was. The yoke of Rome was partly broken at the Reformation; but almost all that remains now to us of this disastrous period are several ruined churches, and a population, the majority of which still professes allegiance to the creed which the English conqueror imported, and to the Pontiff whose authority he imposed.

It is inexpressibly sad to think of all the suffering endured through these centuries by the voiceless multitude of the native population. They left no records behind, and had nobody to tell their story; but their lot must have been very miserable. Whatever English party was supreme, they were despised serfs,

¹ The contest between the Archbishops of Armagh and Dublin for precedence was continued through some centuries, and produced an extensive literature. For some specimens of this see Ussher's Works, Vol. I., Appendix VI.; and McMahon's "Jus Primatiale Armacanum," 1728;

whose masters and whose pastors nearly always belonged to the conquering nation, and who cared neither for their bodies nor their souls. Of course, in measuring the responsibility for this of the Norman feudal lords, we must judge them in the light of their day, not of ours. The feudal system taught men that the serfs were for the use of their lords, rather than that the lord was for the good of the serf. The Norman baron and churchman found a native population strongly hostile, with habits and religion very different from their own. To be outside the pale of their Church was to be unworthy of consideration. To compel submission, or to punish obduracy by the strong arm, was their method of treatment. The spirit of the age had changed from the time when Christ and His Apostles won men by the attractive power of love and sympathy.



CHAPTER IV.

THE REFORMATION IN FINGAL.

SECTION I.

BY the commencement of the sixteenth century the individuality of Fingal had practically ceased. It had long since been incorporated into the Diocese of Dublin; and though we find the name still occasionally given to the district, Fingal had now for some time been really treated as a part of the Co. Dublin.

The close of the year 1535 is generally considered the time from which the Reformation period commenced in Ireland. So far as it commenced at all then, it was only for the four counties known as the Pale. About 1535 the Pale extended some fifty miles to the north of Dublin, some eight miles to the south, and some twenty miles to the west. Through the next hundred years the history of the Church in Fingal is almost identical with its story in the rest of the Pale. Here the population had still

a large Celtic element in it ; but the number of English settlers was very considerable, with, of course, a very preponderating influence. The motive-power which urged on a real reformation in England was, unhappily, at first wanting in Ireland. There was in England a growing desire for a reformation in the Church of religion and morals. The Reformation first came to Ireland chiefly under the guise of a political question. The policy of Henry VIII. was to set up the royal supremacy instead of the papal supremacy ; and in order to attain this end, the ecclesiastical system of Ireland must be assimilated to that of England.

It has been already mentioned that in the year 1535 Lord Thomas Fitzgerald had invaded Fingal. He was really in rebellion against the King. Allen, Archbishop of Dublin, had shown some readiness to carry out the policy of Henry VIII. The Geraldines were devoted adherents of the Roman interest. They hated the energetic and dangerous Archbishop, and when, for a time, they became triumphant, the Archbishop was compelled to fly from their vengeance. He sailed from Dublin, but was driven by a storm to Clontarf : he landed at that place, and sought protection at Artane. The Geraldines discovered him there, dragged him from his place of refuge, and cruelly murdered him on July 28th, 1534. Two years before this melancholy termination of his life, he had compiled the interesting record of his

diocese known as the “Repertorium Viride.”¹ (Appendix III.)

The following year the King appointed George Browne to the vacant archbishopric. He was a very able man, and was for twenty years a zealous promoter of the Reformation. Under his influence the Irish Parliament which met in Dublin in 1537, passed an Act declaring the King to be supreme head of the Church on earth. The clergy did not refuse acceptance of this dogma; none of them were deprived of their cures by openly rejecting it. No steps were taken during the King’s life to reform doctrinal teaching.

That a new era, however, was dawning in Ireland was made plain to the people of Fingal and elsewhere by two visible signs. One was a pastoral, issued by the Archbishop to his clergy, entitled the “Form of the Beads;” a form, namely, of prayers to be used in congregational worship, for this was the original meaning of the word “Beads” until the word came to be used of the thing by which the prayers

¹ In the “Facsimiles of the National MSS. of Ireland,” edited by J. T. Gilbert, there is published the facsimile of a letter of the Archbishop’s to Thomas Cromwell, dated Dublin, March, 1531-2, which shows how reduced in circumstances the Archbishop must have been. He requests that Henry VIII. will grant him such assistance as will enable him to keep “a competent house and convenient servants, as his expenses have so grated upon his little substance, that he cannot live with worship, or pay his debts with honesty.”

were counted. This form contained, among other things, prayers for the dead little differing from the Roman use ; but it expressed very hearty condemnation of the Pope's " usurped jurisdiction," and of his letters of pardons, " since no man can forgive sins but God only."



South-west View of Grâce Dieu, A.D. 1783.

The other visible sign of a new state of things was the suppression of the monasteries. In one way Fingal did not suffer by this measure as much as other districts, because, while its parishes had been so largely parcelled out among the Norman monasteries, only one of these monasteries was situated in Fingal. Allusion has already been made to it. Grâce Dieu was suppressed in 1539, and all its

possessions were bestowed upon those who were likely to support the King's Government. The Barnewall family—afterwards represented by the now extinct title of the Viscounts Trimleston of Turvey—received the largest share. The chief sufferers by this were “the women-kind of the Englishry of the land.” We are not told that the native population got any educational advantages from Grâce Dieu.

The suppression, on February 4th, 1538, of the Priory of All Saints had a result which no Irish churchman, or indeed no liberal-minded Irishman, could regret. The valuable possessions of this Priory in Baldoyle, as well as the site on which it stood in Hogges Green (now College Green), were bestowed upon the Corporation of Dublin as a reward for their loyalty in opposing and suffering by the rebellion of the Geraldines. Fifty-four years later, in the year 1592, Queen Elizabeth granted a Charter of Incorporation to Trinity College,—that one public institution in Ireland which has ever since been a liberalizing and enlightening influence in the land, uncorrupted by political intrigue, undistracted by the war of creeds; and the then loyal Corporation of Dublin bestowed on the newly incorporated seat of learning the lands upon which its buildings now stand.

The rest of the extensive monastic property in Fingal was bestowed upon various laymen who were thought likely to be well affected to the Government.

There was, unhappily, no provision made for the instruction of the people. Schools were not founded, and no attempt was made to reach the native population in its own tongue. It was not until 1602 that the New Testament was printed in Irish ; the Old Testament was not printed in Irish until 1685 ; and the Prayer Book of the reformed religion was not printed in Irish until 1608.

This impropriation or diversion from religious purposes, of monastic property in Fingal, left the great majority of its parishes with very limited means of supporting a resident clergy. Even so late as the year 1869, when the Irish Church Act passed, of the then existing twenty-five parishes or cures of Fingal (including two sinecures), the net income of thirteen of these parishes was under £100 a-year ; the net income of six was under £200 a-year ; the net income of five was under £300 a-year ; and of one only—of “fat” Swords—was the income over £300 a-year.

Dr. Ball notices the immediate effect of this state of things on the Church at large in retarding the work of reformation : “The impoverishment of the appropriated parishes (*i.e.*, belonging to monasteries) acted injuriously on the supply of clergy who were willing to serve in them. They were of an inferior grade, deficient in knowledge and attainments. From them the evil of the system extended much farther. The standard of intellectual cultivation could not be lowered for so numerous a portion of

the order without reducing the level generally. The clerical calling fell in general estimation, and its interests were neglected."¹

Edward VI. took steps to have the English Bible and the Reformed Prayer Book used in Ireland. The Archbishop of Armagh and his suffragans opposed the King's wishes ; but Archbishop Browne had the English service performed for the first time in Christ Church Cathedral on Easter Day, 1551, and we are informed that soon after its use extended to various churches within the Pale. Though these churches are not named, we may fairly suppose that the churches in Fingal were among the number.

It was not, however, until Elizabeth came to the throne that the permanent work of reformation in Ireland commenced. Mary was too much occupied during her short reign with the reintroduction of the Roman power into England, to find time to do much for the Papal cause in Ireland. She deprived Archbishop Browne of his See, and appointed Archbishop Curwin as his successor in 1555 ; but when Elizabeth succeeded Mary on the throne of England, in the year 1558, Archbishop Curwin shewed himself quite willing to carry out Elizabeth's policy in promoting the work of the Reformation.

That strong-minded Queen had an Irish Act passed in 1560, repressing, after her father's fashion,

¹ See "The Reformed Church of Ireland," by Right Hon. J. T. Ball, p. 78.

the usurped authority of the Pope, and enacting the use in Ireland of the Reformed Prayer Book. It was a revised edition of what is known as the Second Prayer Book of Edward VI. The clergy were directed to use this Book under severe penalties, and preaching or speaking against it was made an offence.

As for the laity, a method of convincing them was adopted, the wisdom of which may be doubted. The Queen's advisers seem to have forgotten the great truth that you can bring a horse to the water, but you cannot make him drink. A fine of one shilling a week was directed to be levied on each person in the County Dublin who absented himself from the worship of the Reformed Church. All the churches were used for the reformed worship throughout the county; and all the clergy conformed to this worship, in all probability, inasmuch as we have no record of the deprivation of any of the clergy in the County Dublin.

The Romish persecutions on the continent helped the Reformation in Fingal. In 1583,¹ Sir Henry Sydney, the Queen's Lord Deputy, planted forty families of Protestant refugees from the Low Countries in the old Castle of Swords. It is significantly related of them: "Truly it would have done any man good to see how diligently they worked and how they re-edified the quiet spoiled castle of the

¹ See "Carew State Papers," March 1, 1583.

town, and repaired almost all the same, and how godly and cleanly their wives and children lived."

A better method of convincing the people of the truth of the reformed doctrines than fining them for non-attendance at church, was the sale in Dublin and its neighbourhood in 1566-7 of seven thousand English Bibles, and the publication in Dublin, about the same time, of the English Prayer Book. These things, of course, had no effect upon the native population. We have now no means of estimating how far the diffusion of these books won over the English settlers in Fingal to the reformed faith. The probability is, it was accepted pretty generally by them.

Certain it is that the Pope did not consider his cause to be prospering.¹ From Elizabeth's accession until the year 1600, Dublin was left by him without a Roman Catholic Archbishop; and he did not during that long period of forty-two years nominate any ecclesiastic to that See.

SECTION II.

From the time when the Reformation movement commenced, and through almost the entire of Elizabeth's reign, the old disturbed condition of things

¹ See "The Reformed Church of Ireland," by Rt. Hon. J. T. Ball, p. 88, note.

existed in Fingal, which must have sadly hindered the cause of true religion. Factions within, and the wars of Shane O'Neill, Desmond, and Tyrone from without, left no peace to the Queen's Government.

Here are a few illustrations. In 1539 Lord Deputy Grey wrote to his "singler good Lord," Cromwell, describing the misdeeds of the principal inhabitants of the Pale: "Of all such lordys and gentylmen as be borderours upon the merchys of Iryshemen, I think verelye that theyr ys no more falsehede in all the devylles of hell than doyth remayn in theym."¹ In 1565 the Irish Privy Council declared, "As for religion, there was but small appearance of it. The churches uncovered, and the clergy scattered, and scarce the being of a God known."²

In 1576 "Rury Oge, the son of Rury, son of Connall O'More, and Conor, the son of Cormac, who was the son of Brian O'Conor, opposed the English, with their wood-ferns, and they were joined by all that were living of the race Failghe and of Conall Cearnach. They burned and desolated large portions of Leinster, Meath, and Fingal."³ And in 1580 "A great muster was made of the men of Meath, Fingal, and Leinster, and also those who were

¹ See "Statute of Kilkenny," by J. Hardiman, p. 94, note.

² See "Statute of Kilkenny," by J. Hardiman, p. 47, note.

³ See "Annals of the Four Masters," under date.

subject to the Lord of England from the Boyne to the meeting of the three waters, by the Lord Chief Justice and the Earl of Ormond for the purpose of being led against the Geraldines."¹

The above extracts from public documents have been selected to show that during the sixteenth century, the social disorganisation of the preceding centuries still continued a hindrance to the progress of true religion in Fingal. It would be only too easy to give extracts to the same effect, relating to the periods between the dates selected.

But Queen Elizabeth did not do things by halves. At her death, in 1603, her measures for the restoration of social order had been almost completely successful. She left to her successor, King James I., only the great Ulster question to deal with. His ministers completely crushed the rebellion there, and carried out with success the policy known as the Ulster plantation, to which the province has ever since owed so much, and to which Ireland may yet owe her salvation.

For Fingal and the rest of the Pale, a new state of things commenced. The wretched policy which had prevailed heretofore, of treating the native population as enemies, and the English colonists as a distinct and petted race, was brought to an end. All were treated as the King's subjects, and as

¹ See "Annals of the Four Masters," under date.

equally entitled to the benefits of his laws. We have seen that the New Testament and the reformed Prayer Book were printed in Irish. We find some very Celtic names, like Patrick Beaghan, John Credlan, Thomas Keegan, and Terence Ivers, from 1600 to 1640, in the lists of the parochial clergy of Fingal (see Appendix VIII.); and the Celt in the district was no longer irritated by the law informing him in the old way, “he must go like one Englishman in apparel, and shaving his beard above the mouth.” Robert Daly, prebendary of Clonmetheran in 1561, and also Bishop of Kildare from 1564, was specially commended “for his good name and honest living, and the rather, because he was well able to preach in the Irish tongue.”¹

An examination of Appendices IV. and V. proves conclusively how much Fingal suffered even in the seventeenth century from the unfortunate legacy left to the Church by the impoverishment of the parishes belonging to the suppressed monasteries. A visitation was made by command of King James of the parishes throughout Ireland in 1615. The extracts from this visitation in Appendix IV. give some idea of the literary deficiencies of the clergy. There were thirty churches in use at the time in Fingal. Sixteen clergy had charge of these. Of the sixteen two only were graduates. One only is mentioned as

¹ See “*Fasti Ecclesiae Hibernicæ*,” Vol. II., p. 231.

resident in his parish. Of him alone it is said that he was “a sufficient man.” The names of four of the sixteen are without even the poor qualification that they are “reading ministers”—able to read ; and of four only is it said that they are “preachers.” In three churches it is said there was “no book.” In one it is said the book had been “plundered.” There is no means now of knowing whether the “book” mentioned was Bible or Prayer Book, or included both—probably it did. It is plain that in such churches the congregations profited little.

Worse than persecution or than poverty was this evil that befell the Church soon after the Reformation. Just when she needed an educated and earnest clergy to teach the people the truth; when the incubus of error which had lain upon her for more than three centuries had removed ; when, for the first time, the Bible was in circulation, and was easily accessible to the people—she was ministered to by a clergy for the most part ignorant, rude, and indifferent. The civil and ecclesiastical powers recognised the force of the evils which so widely prevailed ; but the remedy which they tried only aggravated the evil. Clergy were introduced from England. Dr. Ball quotes Spenser’s recorded opinion of these.¹ They were “unlearned, or men of some bad note, for which they had forsaken England.”

¹ See Spenser’s “View of Ireland,” p. 570.

But this was not the only result of impoverishing the monastic parishes in Fingal. One clerk, who was not even described as "a reading minister," had charge of five parishes scattered through different parts of the district. Another clerk, who was little qualified, had charge of four parishes. There is reason to believe that nearly all the Fingal clergy were non-resident.

Apparently non-residence and ignorance were "Reformation" defaults of the Fingal clergy. From time to time, during the Anglo-Norman period, we have special mention of clergy applying for and obtaining permission to absent themselves from their cures,¹ and doing so in order to enable them to seek educational advantages. In 1406 Thomas Cranlegh, a prebendary of Lusk, had licence to absent himself for two years for the purpose of studying at Oxford, a predecessor of his having in 1381 forfeited the profits of his prebend by long absence. In 1410 Thomas Corre, vicar of Garristown, had leave of absence for five years; and in 1475 Nicholas Dowdall, prebendary of Clonmetheran, obtained leave of absence from his prebend for eight years to enable him to study at Oxford. In 1458 an Act was passed requiring that beneficed persons shall keep residence, the penalty imposed upon those who,

¹ See "History of the County of Dublin," by J. D'Alton, pp. 421, 497, 405.

within a year, should fail to reside in their benefice, being the loss of half the profits of the benefice, "which shall be expended in the King's wars in defence of this poor land of Ireland."¹

Archbishop Lancelot Bulkeley's visitation return in 1630 (see Appendix V.) reveals another result of the manner in which the monasteries were suppressed. He was Archbishop from 1619 until his death in 1650, when he died, "being spent with grief for the calamities of the times." We are told of him that "he endeavoured to restrain the seditious harangues which about that time were abundantly delivered by the Jesuits and friars of Dublin."² From the time that the suppression of the monasteries scattered them homeless through the land, these preaching friars became the most active and the most bitter opponents of the Reformation. They had no settled parochial charge or income. They did not, like the parochial clergy, conform at the Reformation. They were turned adrift on the world, and revenged themselves by being the energetic opponents of the Reformed faith and of the English Government.

It is well to notice here that the history of Fingal in those days furnishes ample proof that there was no reason why these two attitudes of mind should

¹ See "Irish Statutes at Large," 6 Henry VI., cap. 8.

² See "Fasti Ecclesiae Hibernicæ," by H. Cotton, Vol. II., p. 21.

always go together. The real source of weakness to the Reformation in Ireland all through this period was, that the English Government was much more concerned about the supremacy of British power than of Protestantism. The too common notion eagerly propagated by successive generations of Irish agitators—namely, that the property of Roman Catholics was confiscated merely because of their religion—is not justified by the facts. Property was again and again forfeited as the just penalty imposed on rebels who were disloyal to the Crown. These rebels were very often Roman Catholics, but the Crown was generally glad to reward loyalty, whether in Protestant or Roman Catholic. Fingal exhibits two examples of this fact in the troublous times with which we are now dealing. Luke Plunket, a Roman Catholic merchant of Dublin, obtained a grant by patent dated June 8, 1635, of the castle, town, lands, and hereditaments of Portmarnock,¹ where his descendants still live. And in 1669 the ancestors of the present Viscount Gormanston received, as a reward for their loyalty to King Charles II., a grant of land known as “the Inch of Balrothery,”² which the family has held down to the present time. It would be easy to give other examples to the same effect.

¹ See “Landed Gentry of Great Britain and Ireland,” by Sir B. Burke, 1882, p. 1283.

² See “History of the Parish of Balrothery,” a Lecture by H. A. Hamilton, Esq., p. 19.

The unhappy controversies provoked by Charles I. in England offered peculiar opportunities to the preaching friars and other enemies of the Reformation to hinder its progress in Ireland. It is probable that the Church in Fingal was at its worst and weakest state during this reign, so many causes, both from within and from without, were conspiring against her. All accounts agree that very few of the clergy of the time had a university education ; they were still, for the most part, unspiritually-minded and unrespected ; and never, since 1535, did the prospects of political Romanism seem so bright.

What a gloomy picture of the Church in Fingal do the extracts from Archbishop Bulkeley's visitation returns of 1630 give ! (Appendix V.) Only fifteen years had elapsed since the royal visitation of 1615. Churches then in good repair are now reported to be in a ruinous condition. Even in Swords—the chief parish of Fingal—the church and chancel, then “in good repair,” are now “fallen flat to the ground;” and “there useth to come to church there about threescore to hear Divine Service and sermon.” Nothing short of gross neglect can explain this disastrous state of things in a parish which had been stocked only forty-seven years before by forty families of God-fearing Huguenots.

Finglas is the only parish of the district where Reformation principles seem to have been triumphant,

in spite of the efforts to the contrary of “divers priests, Jesuits, and friars,” and where there was such evidence of spiritual life as is afforded by the fact of there having been 150 communicants the previous Easter.

Examination of the Archbishop’s notes on each parish shows the extraordinary circumstance, that of sixteen recusants (*i.e.*, Roman Catholics) whose names are given as promoters of Roman worship, ten are Anglo-Norman, such as Barnewall, St. Laurence, Delahyde; one is Danish (Sedgrave); three are English, such as Warren and Taylor; and only two are Celtic names. And to a great extent the same is true of the eight “mass-priests” whose names are given: one is Anglo-Norman, three are English, such as Begg, Clarke; only half are Celtic.

The domestic condition of things in the home of the vicar of Donabate probably explains much of all this. The clergy were neglectful of their duty, and half-hearted about their faith: and while it must be acknowledged that the religious indifference which led a Protestant clergyman to marry a Roman Catholic was justly punished by the conduct of the determined woman under whose domination he plainly smarted, we cannot wonder that reformed principles decayed in a parish where the helpmate of the vicar was “as rank and violent a recusant as any lived that day in Christendom.”¹ The

¹ See Appendix V., under “Donabate.”

explanation is very obvious. The vicar's wife was in earnest ; the vicar himself was not.

There are other features in this return worth noticing as typical of the period. The twenty-five parishes mentioned are served by fourteen clergy, of whom six only are stated to be graduates. There are scandalous instances of pluralities, parishes as far apart as Howth and Swords being held by the same person. There are five cases of clergymen serving two cures, sometimes far apart from each other, because of the poverty of each parish, and there is one case of the same clergyman serving six cures and receiving from his parishes the following stipends :—34s., £4, £6, £5 15s. 4d., and nothing from the remaining two. But this poverty and its evil results grew largely out of that crying scandal of the seventeenth and eighteenth centuries, the systematic spoliation of Church property. In Howth, Kilsallaghan, and Holmpatrick, complaint is made that neighbouring lay proprietors have seized and kept parish lands from their proper uses. The greater tithes were owned by laymen, while the parish was starved. In Garristown the vicar's annual income during ten years was 20s., while a lay impropriator received the great tithes worth £38 per annum; and in Ballymadden the curate received £7, while the great tithes received by the lay impropriator amounted to £60 per annum.

The saintly Bedel had brought this condition of

things in the Irish Church under the notice of Archbishop Laud, who induced Charles I. to let him come over to Ireland and try to recover for the Church some of her alienated revenues. In a Life of the Archbishop, by C. W. le Bas, a letter from the Lord Deputy Wentworth is preserved, in which he states : “ Just at this present I am informed that my Lord Clanricarde hath engrossed as many parsonages as he hath mortgaged for £4000 and £80 rent. In faith, have at him and all the rest of the ‘ Ravens.’ If I spare a man of them, let no man spare me. I foresee this is so universal a disease that I shall incur a number of men’s displeasure of the best rank among them. But had I not better lose these, for God Almighty’s cause, than lose Him for theirs ? ”

Bramhall, afterwards Archbishop of Armagh, writes from Dublin to Laud in 1633 :—“ It is hard to say whether the churches be more ruinous or sordid, or the people more irreverent. Even in Dublin we found one parochial church converted into the Lord Deputy’s stable, a second to a nobleman’s dwelling-house, the choir of a third into a tennis court, with the vicar for keeper. One bishop, in the remoter part of the kingdom, holds three and twenty benefices ; seldom any suitor petitions for less than three vicarages at a time.”¹ The next year Laud writes to Wentworth : “ Indeed, my Lord, I knew the

¹ See “Ireland in the Seventeenth Century,” by M. Hickson, Vol. I., p. 79.

state of that Church was very bad ; but that it was so stark naught I did not believe : six benefices not able to keep the minister in clothes ! In six parishes not six come to church ! Good God ! stay the time [i.e., have patience], you must, until there be some more conformable people : on with your endeavours for moneys given to charitable uses, for righting the crown in patronage."

SECTION III.

With the later troubled years of the reign of Charles I., things were rapidly ripening for the terrible events of 1641. Fingal had its full share in them. It is no part of a local story to discuss at any length this controverted subject. It is sufficient to say here, that the circumstances of the time offered peculiar temptations to the Irish enemies of English government to rise in rebellion. The English difficulties of King Charles left the Executive in Ireland very weak. Roman Catholicism was virtually supreme in Ireland during the spring and summer of 1641. It had a majority in the army and in the parliament. Numbers of old soldiers who had served on the continent under foreign Governments were observed making their way to Ireland.

A letter of the Irish Council dated June 30th, 1641 (MSS., Rolls House), states : "We lately received a petition in the name of the Archbishops,

Bishops, and the rest of the clergy now assembled in this city of Dublin, and subscribed by two Archbishops and sundry other Bishops, wherein they complain that they see (with sorrow), in their several dioceses and places of residence, a foreign jurisdiction publickly exercised, and swarms of popish priests and friars openly professing themselves, by their words and habits, to the out-daring of the laws established, the infinite pressure of the subject, and the vast charge and impoverishing of the whole kingdom. . . . We are informed likewise that of late there have been, and are yet supposed to be, in and about Dublin many hundreds of Jesuits, friars, and priests, which extraordinary convention of so many of them cannot be for any good purpose."¹

Thus powerful in Ireland, seeing Puritanism steadily gaining ground in England, and also smarting under the penalties they had so often before paid for unsuccessful rebellion at home, the Irish Roman Catholic party saw in the condition of things a good opportunity and strong incentive to make a supreme effort to free Ireland from the hated English yoke.

It was natural that those who were likely to oppose this effort should have been kept in ignorance of what was intended ; but no excuse can be suggested for the cruelty which deliberately planned and carried out a wholesale massacre of helpless Protestant people.

¹ See "Ireland in the Seventeenth Century," by M. Hickson, Vol. II., p. 336.

The rebellion commenced on October 23rd, 1641, in the Co. Monaghan. It soon spread throughout Ulster. Clergy and people were ruthlessly slaughtered ; their churches, glebes, and homesteads were destroyed. Except in towns and garrisons there was no refuge from the devastators to be found. From Ulster the rebellion rapidly spread to the other three provinces. Much difference of opinion for a time existed, and with some excuse for it, as to the number of Protestants who were then massacred by the Roman Catholic insurgents. For a long time the sworn depositions of witnesses of the massacres remained practically uninvestigated. The depositions were bound up in thirty-two volumes of MSS., and preserved in the Library of Trinity College, Dublin. Miss Hickson has made an accurate transcript of a large number of these depositions, and has published them in two volumes, entitled “Ireland in the Seventeenth Century,” 1884.

We now know only too surely that the rebels themselves looked upon the war they waged as a religious war ; and upon the evidence already cited we may give 25,000 as a fair estimate of the number of Protestants “murdered by the sword, gun, rope, drowning, &c., in the first three or four years, not including those killed in battle.”

It would appear that in the apt soil of Fingal the rebellion rapidly extended from one end of it to the other. Many of the Roman Catholic Anglo-Normans formed a confederacy of the lords of the Pale.

At Finglas a party of them was attacked and defeated by Colonel Crawford. Many of the inhabitants of Clontarf, Raheny, and Kilbarrack, "having declared themselves rebels, and having robbed and spoiled some of his Majesty's good subjects," as a proclamation against them states, the Earl of Ormond dispersed gatherings of them at Raheny and Kilbarrack.

In Swords and Kilsallaghan there were contests which almost reached to the dimensions of pitched battles.

On the 9th of December, 1641, the Irish army of the Pale assembled at Swords under the leadership of many of the Roman Catholic gentry of the county. A contingent, which had been at first assembled at Santry, under Luke Netterville, joined them. The Lords Justices issued a proclamation calling upon this army of insurgents to disperse, and ordering that nine of the chief leaders should come before the Council the next morning, to explain their conduct. This proclamation having been disregarded, Sir Charles Coote was sent against the rebels. He was a good but stern soldier; he made short work of the insurgents. He burned the village of Santry, and slew some rioters there; and finding Swords fortified, he stormed it, put its defenders to flight, and killed about two hundred of them.

At Kilsallaghan the Earl of Fingal, with some of the Barnewalls, Seagraves, and others, assembled a

force about the castle. It is stated that their position was made very strong by the woods surrounding the castle, and by defences which they raised. It was not strong enough, however, to resist the Earl of Ormond, who attacked and carried it, driving the enemy out of the castle, which he left a ruin, and in that condition it has remained ever since.



*West View, Church of St. David, and Castle, Kilsallaghan,
A.D. 1887.*

Miss Hickson has transcribed two depositions which illustrate the state of Fingal at the time.¹

In Archbishop Bulkeley's return (see Appendix V.), it is stated that Mass was said in a house at

¹ See Vol. II., p. 25.

Bremore. That house was the ancient castle where one of the Barnewalls lived. These Barnewalls owed everything they possessed to Reformation Kings. They had received immense tracts of Fingal on the suppression of the monasteries; yet they were among the most active recusants of the time, both before and after the rebellion.

One of the depositions which Miss Hickson prints is made by Christopher Hampton on Dec. 11, 1641. He states "that he and divers others coming ashore on the 5th of the present at Skerries, one called Father Malone, with many accompanying of him, laid hands upon this examinant, and the rest, and stripped them of all they had, and likewise entered into the ship, and rifled and took away what was there; which being done, the said Malone sent this examinant and the other passengers, by a warrant under his hand, from constable to constable, to Roger Moore, a colonel in the army. This examinant being brought before Mr. Roger Moore, he, after some time, let him and the rest go free and at large." Other vessels coming to Skerries were plundered in the same way, and the spoil in each case was carried to the house of Mr. Barnewall of Bremore. The walls of his castle were standing in 1783. They have since nearly disappeared.

Six days later another English vessel was plundered off Clontarf, as a subsequent deposition, made December 14, and printed by Miss Hickson, informs

us:¹ “ David Powell, one of the inhabitants of Clontarf, saith, that a bark belonging to Philip Norrice, of Liverpool, ran aground near Clontarf on the 11th of December; that some dwellers of Raheny, to the number of fourteen, came and pillaged the said bark, and took away all the best commodities that were then in her; and that one Evers and a miller came to help to save the goods; they fell on them and wounded the miller to death, and caused Evers, for fear of losing his life, to turn Papist. On the 14th of December, the inhabitants of Clontarf, chiefly fishermen, came and took away out of the said bark such coals and salt and ropes as were left in the said bark, and carried them to their houses. And saith further, that FitzSimons of Raheny, gent., was amongst those at Raheny that pillaged the bark all night. And saith further, that there came some of the rebels on the 12th of December to Clontarf, and that they came to the house of this examinant, finding no other English in the town, and rifled all he had, and said they would set fire to his house if he would not leave it, and that they would not leave an Englishman dwelling upon the land; and they said they would go from thence to Howth.” On reference to Archbishop Bulkeley’s return in the year 1630 (see Appendix VI.—Baldoyle), we find it was at the house of Mr. FitzSimons that Mass was then

¹ See Vol. II., pp. 25, 26.

said for recusants of the neighbourhood. The chief recusant of the neighbourhood in 1630 was, in all probability, the wrecker of 1641.

But, though Fingal thus took a prominent part in this unhappy rebellion, it seems to have been very quickly pacified. Coote and Ormond did their work thoroughly. They completely crushed the rebellion near Dublin. Forfeitures followed hard upon the suppression of the rebellion, and much of the soil of Fingal once more changed owners.

SECTION IV.

Unhappily, the civil war which Charles and his Parliament were waging in England now spread to Ireland, while she was yet bleeding from the wounds which had been inflicted in these sad struggles. Six months after Cromwell had finally triumphed over King Charles, he started for Ireland. He landed at Ringsend, near Dublin, on August 14th, 1649. Fingal was, of course, fated to have its share of any fighting that was going on. In 1641 Ormond crushed out the rebellion there. In 1649 he headed the forces which at that time were arrayed against him.¹ Loyalist Churchmen and Presbyterians were joined

¹ See "English in Ireland," by J. A. Froude, Vol. I., p. 118, &c.

by Romanist rebels under his standard, and all declared for Charles II. Ormond took Drogheda, and marched down through Fingal to take possession of Dublin. For a time he encamped at Finglas, and then he got well beaten at Rathmines by Colonel Jones, a lieutenant of Cromwell's, one fortnight before his chief's arrival. Fingal now underwent much suffering from a return march through its territory. Cromwell took command of all the parliamentary forces, and marched with them to Drogheda. His first lesson to his enemies was a terrible one. On September 16th, he took Drogheda by storm, and had every man found in arms put to the sword. When remonstrated with by the Roman Catholic Bishops for the stern policy he now pursued, he answered them:—" You, unprovoked, put the English to the most unheard-of and barbarous massacre (without respect of age or sex) that the sun ever beheld. . . . We are come to ask an account of the innocent blood that hath been shed."¹ Mr. Froude² justifies this policy by considerations which are certainly not to be disposed of by a mere charge of cruel intolerance.

Fingal, however, supplies evidence that this was not the only reason for Cromwell's severity. The Talbots—lords of Malahide—had had no share in the cruelties of 1641. They had helped in resisting the

¹ See Carlyle's "Letters and Speeches of Oliver Cromwell," Vol. II., p. 223, ed. 1871.

² "English in Ireland," Vol. I., p. 125, &c.

parliamentary forces ; but their chief crime in Cromwell's eyes was their unswerving loyalty to the Stuart dynasty. Mr. John Talbot was outlawed, and his Castle of Malahide, with 605 acres, I.P.M., of his property, were granted to Miles Corbet, one of Cromwell's chief lieutenants. Corbet had been one of the



South-west View, Malahide Church, A.D. 1887 (exterior).

members of the court which tried Charles I. He was one of the signatories to the King's death warrant. He became Lord Chief Baron in Ireland, and held Malahide Castle until the Restoration, when he was executed as a regicide, and the old owners once more re-entered on possession of their ancestral home. During the occupancy of Corbet, Malahide church

furnished one of the many proofs that the Church of Ireland only escaped the persecution of the Romanist, to be exposed to the iconoclasm of the Puritan.

In Malahide demesne, within a stone's throw of the Castle, there stand the carefully-preserved walls of the old church, which was founded at the same time when the Talbot family were settled in the land.



South-west View, Malahide Church, Interior of Chancel, with the Tomb of Hon. M. Plunket in the foreground, A.D. 1887.

This church was, for Fingal, an extensive and a comely building. The advowson had been granted to the lords of the soil. They had been careful custodians of the church, and frequent benefactors to it. In 1529 Sir Peter Talbot left bequests for the

repairs and maintenance of its chancel. The use Cromwell's soldiers, under Corbet's rule, made of the building was as a stable for their horses. The leaden roof of the church was converted into bullets, and when Cromwell's soldiers were removed from Fingal, they left the church in the state of ruin it has been in since ; and the parish of Malahide was without a place of worship and without a clergyman until early in the present century.

The ancient Cross of Nethercross supplies an illustration of the way in which this iconoclastic spirit was believed by the people to be a characteristic of Cromwell's rule. Mr. D'Alton has got hold of the wrong end of the story about it.¹ He says that Cromwell's soldiers, on their march to Drogheda, overturned and buried the cross. This statement is not correct. The cross was buried, not in scorn, but with reverent care. It had stood for many centuries in the grounds of the Abbey of Finglas. Its origin was veiled in mystery. It was proportionately venerated. When Cromwell's troops were advancing to Finglas, on their route to Drogheda, their iconoclastic fame preceded them. The people of Finglas buried this treasured cross, in order, as they believed, to save it from destruction. For eleven years the rule of Cromwell's soldiers continued, and from them, in popular estimation, it was well to keep secret the actual locality where the cross lay buried. Out of sight,

¹ See "History of County Dublin," by J. D'Alton, p. 377.

out of mind, it became unthought of, and finally it became forgotten ; but the tradition that the cross had been buried lingered in the neighbourhood still. The Rev. Robert Walsh—grandfather of the writer—became curate of the parish in 1806. He was subsequently vicar of it. He was a man of literary and antiquarian pursuits. The tradition having reached his ears, he resolved, if possible, to trace it to its



The Cross of Nethercross, A.D. 1887.

foundation. His search was rewarded. He discovered an extremely old man, who told the family story, as handed down to him, that his grandfather, when a boy, had been present at the burial of the cross in a corner of one of the glebe fields, and that it

had been buried as soon as the people heard of the approach of Cromwell's soldiers, lest they should desecrate it. Dr. Walsh proceeded with some workmen to the spot indicated in this traditional story. In due time he found the cross. He unearthed it from its resting-place of 160 years, and had it erected in the south-east corner of the ancient graveyard, where it now stands.

When Cromwell had completely overthrown his enemies in Ireland, it was resolved that the work of subjugation should be made permanent by the plan known as the Cromwellian Settlement. This was simply a wholesale transplantation of the native population and of many Anglo-Norman loyalists to Connaught,¹ which was mapped out for the purpose in 1654, and a settlement in their place and on their lands of his soldiers and of others, attracted for the purpose from England and Scotland. The Settlement was sanctioned by an Act of Parliament dated September 26, 1653.² The baronies of Coolock and Balrothery were reserved by this Act "for maimed English soldiers, and widows with arrears not exceeding £150." The rest of Dublin was included in the four reserved counties not to be settled.

Ultimately north Dublin was not transplanted, because "from ancient times many English resided

¹ See "The Cromwellian Settlement of Ireland," by J. P. Prendergast, p. 185.

² The same, Frontispiece Map.

there," and it was "a level plain without fastnesses for Irish to harbour in."¹

Some of the leading families of Fingal, however, suffered for their share, in whatever degree, in the events which provoked Cromwell's stern reprisals. Mr. Prendergast, in an Appendix to his "Cromwellian Settlement," prints some orders, copied from State papers of the period, which show how great were the penalties exacted by the conqueror.

Among these orders are two with reference to Fingal families of position.

The head of the Barnewall family was Mathias, twelfth baron of Trimleston, whose family place was at this time at Trimleston, Co. Meath. He owned much of the Barnewall property in the north of Fingal. He had been sent to Connaught. His wife pleaded hard for him that he might be permitted to return home, as his health had broken down. Accordingly Miles Corbet issued an order² dated August the 8th, 1654, giving him leave to return "into some place in the province of Leinster for such time as shall be thought necessary for the recovery of his health, and so to continue in the same place without removal above a mile from the same, . . . provided he return to Connaught within three months."

The family of Sir Richard Talbot of Malahide seem to have been reduced from a position of great

¹ See "The Cromwellian Settlement," p. 144.

² The same., p. 221.

affluence to a state of great distress. Lady Grace Talbot, his wife, pleads with Government for subsistence for herself and her five children out of the family estates in Wicklow or in Meath. Her petition was referred to Sir C. Coote, who reported as follows¹ :—" In regard of petitioner's husband, Sir Richard Talbot's civil carriage during the late rebellion, and his great charge, and the size of his estates in Leinster, from whence he is to be transplanted, that there be settled 500 acres of land in some convenient place in Connaught upon the said Lady Talbot and her children. . . . And because Lady Talbot is an Englishwoman, and reduced to poor condition, being without relief," it is ordered that she be given some of the profits of her husband's estates in Leinster. The Clerk of the Council signed this order, not Miles Corbet. Lady Talbot was also given £20 to enable her to return to her husband and children in Connaught. As was already mentioned, their property was given back to the family at the Restoration. They were once more residing at Malahide in 1661.

Mention has been made of the Battle of Kilsallaghan. Its castle and the adjoining property belonged to a Mr. Hore. They were confiscated.² When the order came from Cromwell for the family to be transplanted to Connaught, Mrs. Hore, in a fit

¹ See "The Cromwellian Settlement," p. 225.

² The same, p. 76, note.

of despair, went into the barn and hanged herself. She was buried, as a suicide, near the village. To this day the spot is known as “Molly Hore’s Cross.”

The events of the forty years preceding the Restoration must have caused fearful suffering in Fingal. A great part of the district had become a desolation. At its extreme south-west corner is a small parish named Ward, then united to Castleknock, but, in 1630, and always before that year, dependent on Finglas. The waste of human life had been so great there that the parish became infested by wolves. On December 20th, 1652,¹ the inhabitants of the neighbouring districts organised a public hunt for the destruction of the “wolves lying in the wood of the Ward.”

We have further evidence of the general desolation. In the Library of the Royal Irish Academy there is a MS. census of Ireland at this time.² The MS. is without date or explanation. But from internal evidence there is little doubt that it was made in 1659. This is the earliest known census of the island. It was found among the papers of the Marquis of Lansdowne, and is attributed to his ancestor, Sir William Petty. Petty was physician to the parliamentary forces; but he was more of a statesman than of a doctor. He had

¹ See “The Cromwellian Settlement,” p. 144.

² See Appendix VI.

a large share in carrying out the policy of Cromwell, and was well rewarded for it by immense tracts of land in Kerry and elsewhere. He must have been a strange contrast to his religious chief. He was a free-thinker, who regarded all Christian creeds with cynical contempt. He considered all sects to be “worms and maggots in the guts of a commonwealth.”

His census (if it be his) is made out in three columns. It is not a religious census. It divides the population into English and Irish, and distinguishes the principal owners of the different townlands by the Anglo-Spanish name of Tituladoes. As far as Fingal is concerned, it is evident that most of the leading Anglo-Norman proprietors had been left in possession. For among the Tituladoes’ names are William Baron of Howth, Viscount Barnewall, of Turvey, &c.; while two of Cromwell’s chief lieutenants are enrolled, namely, Miles Corbet, of Malahide, and Michael Jones, of Balgriffin.

The distinction of the population into English and Irish must be imperfect. Indeed, we find such plainly English names as Archbald, Birmingham, Murray, Russell, and Wade among those described as Irish; while it is interesting to note that the enactment of 1465¹ had evidently been obeyed in the letter, for many Irish in Fingal had taken “an

¹ See “The Cromwellian Settlement,” p. 103.

English surname of one colour," as White or Brown, and of "one art," as Smith.

To return, however, to the proof which this census affords of the desolation wrought in Fingal through the previous forty years. Its fertile plains at the time of the census were peopled by a thinly scattered population of only 6,423 souls, composed of 1,264 English, and 5,159 Irish. The population, according to the census of 1881, was 38,817.

An inspection of Appendix VI. will best convey how very small the population had become. A comparison of the census of 1659 with that of 1881 in the various parishes, shows also how much population has shifted. In the east and south there has been a large increase, both actually and relatively, *i.e.*, taking into account the general growth of population during the period of two centuries. In the north-west and west, in Clonmetheran Union, and in the west of Swords Union, there is a large relative decrease. In one parish, in Westpalstown, there is an actual decrease from 107 to 89.

The large number of churches and parishes in the west, as compared with the east, of Fingal (see Frontispiece Map) may also be possibly explained by this census. If in 1659 the population in the west bore the large proportion it did to that in the east, how much larger must it have been before the forty years of conflict began!

With wasted population, there was also wholesale



South View, Parish Church of Portmarnock, A.D. 1887.

destruction of churches. The Church got well ground between the upper mill-stone of Romanism and the nether mill-stone of Puritanism. We have seen how Malahide church was destroyed; Portmarnock parish also was left without church or clergyman until the year 1790. The following churches probably fell into ruin about 1630-50—St. Margaret's, Ward, Artaine, Kinsaley, Killossery, Ballyboghill. None of these were rebuilt; while the following, which were also probably allowed to fall into ruin about this time, were rebuilt early in the eighteenth century—Raheny, Santry, Holmpatrick, Hollywood (see Appendix VII.), as well as Drumcondra, rebuilt in

1740; Coolock, rebuilt in 1760; and Portmarnock, rebuilt in 1790.

Except in the case of the Vicar of Swords, there is not evidence that any of the clergy in Fingal were disturbed in their cures for failing to conform to Cromwell's ecclesiastical views, or to the Romanism of James II. twenty-five years later. James' short and troubled reign probably left too little time to interfere effectively in ecclesiastical matters. But we know that Cromwell enforced the Directory in Dublin in 1647; that he prohibited the use of the Prayer Book soon after in the city, and then in the country; that he took possession of the episcopal revenues, and that he treated the clergy as enemies of his government.

It is possible that Cromwell was more concerned about the leading clergy, and that the clergy of Fingal, who were, with the exception of the Vicar of Swords, ill-paid and comparatively unimportant, were not worth his notice, or it may be that they had somewhat pliable convictions about the questions at issue; or perhaps a share of both possibilities combined, explains the circumstance revealed by Appendix VIII., that clergy appointed in the reign of Charles I. retained their cures during the Commonwealth, and that some of the clergy appointed during the Commonwealth retained their cures during the reign of Charles II.

A Puritan divine had been intruded on Swords. The Rev. S. Pullein, duly appointed Prebendary in

1642, had been obliged to give place to him, but was probably reinstated on the Restoration, for his name appears at the first meeting of the Chapter of St. Patrick's Cathedral after the Restoration, on October 22nd, 1660.

The story is told of the intruded divine, that he did his best to discourage people attending divine service in Swords Church; he was accused of refusing to administer the sacraments there to those who desired to partake of them. Upon the Restoration he was obliged to meet charges of the kind. A MS. report of the proceedings of Convocation in 1661, dealing with this charge, as well as with other things, is preserved in the Library of Trinity College, Dublin. On July 29th, 1661, "Thomas Wilkinson, clerk, made answer to certain articles objected against him by the Rev. and Right Rev. Fathers, the Lord Archbishop and Bishops of the Superior House of Convocation, at the promotion of Dr. Peter Pett, his Majesty's Advocate, July 28th, 1661." It is sufficient to say of the proceedings that Mr. Wilkinson denied the truth of some of the charges made against him, and justified his conduct in the case of some other charges. The proceedings are chiefly interesting as an example of what was common elsewhere in Ireland, as well as in England, being a natural result of restoration in Church and State affairs.

Before we pass from the story of Fingal during the Commonwealth, it would be well to notice the remark-

able connection, which the celebrated James Ussher, Archbishop of Armagh, “the glory of the Irish Church and University,” as Archdeacon Cotton justly calls him, had with Fingal. His brave but temperate spirit, and his great learning and abilities, secured for him a far-reaching influence in these troublous times. Even Cromwell respected him. In the quaint old castle of Lambay Island, Ussher composed some of his works. Queen Elizabeth had granted the island to his ancestor, Sir William Ussher, subject to a rent of £6 to the See of Dublin. In 1650 a plague raged violently in Dublin. The Archbishop, who was living in the city, removed with his family to Lambay Island, where he resided for a time. He was then an old man, spent with the losses and anxieties of his life. Five years later he died in England, and Cromwell specially honoured him by ordering his public interment in Westminster Abbey.

S E C T I O N V.

We now pass from the last great political convulsion which at all seriously affected the Church in Fingal. We pass to a period of religious deadness quite as injurious. Mortification set in after all the bruises and blood-letting of so many centuries.

Two other “Settlements” in Ireland followed what was known as the Cromwellian Settlement; but

Fingal was only slightly affected by them. The Restoration Settlement saw such Royalists as the Talbots and Barnewalls restored to their estates, and the Revolution Settlement of 1688 saw some confiscations of the property of Roman Catholic adherents of James II. Mr. Thomas Plunket, of Portmarnock, forfeited the family property; but it was restored after a while. Mr. Richard Fagan, of Feltrim, had committed himself far more seriously. His family lost all their Fingal property in consequence, which they had held through many centuries.

Once more Fingal felt the tread of armed men, but it was only their unopposed victorious march, and it left behind no footprints stained by blood. On July 1st, 1690, William III. fought and won the Battle of the Boyne. James II. ran away from the field of battle, and passed through Fingal to Dublin, resting awhile for refreshment at the house of Mr. Fagan, of Feltrim. On the 5th of July William marched with his army from the Boyne to Finglas, where he encamped on Sunday, the 6th. In Fortwilliam, the country residence of Rev. J. W. Stubbs, D.D., and on the glebe lands of the parish, there are still remaining the extensive earth mounds which the King caused to be made for the defence of his encampment. On the 7th he issued a declaration, dated at Finglas, and on the 9th he left Finglas with his troops for Limerick. He had carefully reviewed them during the two previous days, and found himself in command of about 30,000 men.

It would be very profitless to enter with any minuteness of detail into the story of Fingal during the reigns of William and Mary, Anne, and the first two Georges. The Diocesan Visitation returns become very numerous and regular during this period. The condition of things in Fingal which they reveal with painful monotony is nearly the same as that which characterised the Church at large. A Church degraded into being a political instrument, and controlled by corrupt statesmen, was bound to become spiritually dead. Even had her life possessed all the vigour of its early days, she was obliged to breathe an atmosphere which would have tried the strongest constitution. She had to face the prevailing licentiousness of manners and unbelief, which were the reaction from Puritanism, while she was herself in anything but robust health.

These considerations appear to go a great way in explanation of the significant but unwelcome fact, that the imposition of Romanism from without on the Irish Church, during the twelfth and following centuries, produced more abiding and permanent results, and was, in many respects, more successful, than the introduction of the purified and improved system of the Reformation in the sixteenth century. Christ had laid down, as one of the characteristic features of His religion—"The kingdom of heaven suffereth violence, and the violent take it by force." Does not the religious history of Fingal up to the

Revolution suggest a remarkable illustration of this principle, and also suggest a significant answer to the question, “Why was the English conqueror far more successful in Romanising than in reforming the ancient Irish Church ?”

Those who sent and those who carried out the mandate of 1172 were in earnest, about both the worldly and the religious policy which they introduced, and they made the first largely subservient to the second. Those who sent and those who carried out the mandate of 1535 were in earnest about the worldly policy only.

Then again, in 1172, the power which imposed Romanism was strong as well as thorough, while the Church which received it was weak. In 1535 the influence which introduced the Reformation was weak as well as half-hearted ; the Church to which it was sent was strong in its power as well as will to resist.

From the Revolution to the end of the eighteenth century, the Church in Fingal suffered very seriously through the chief prevailing causes of injury to the Church at large. The Earl of Clarendon wrote from Ireland to the Archbishop of Canterbury on May 25, 1686 :—“I find it an ordinary thing for a minister to have five or six cures of souls, and to get them supplied by those who will do it cheapest. Some hold five or six preferments worth £900 a-year, get them all served for £150 a-year, and preach them-

selves perhaps once a-year."¹ This state of things continued to the close of the century. Any spiritual work accomplished was done by the poor rectors and the poor curates, who were invariably native-born. The richer ecclesiastical posts were, as a rule, held by the dependants of English politicians. Uncontrolled pluralities were permitted to those who had Court influence, and non-residence became a crying scandal during the eighteenth century. The richer clergy often followed the example of absentee landlords, by living in London, or in the fashionable health resorts of England. Mr. Froude has drawn a graphic picture of the sad effect on Protestantism in Kerry of this state of things.² An inspection of Appendix VIII. will show that parishes in Fingal suffered from it also. One example will suffice. The Rev. Francis Higgin was appointed to the parish of Balrothery in 1695. In an interesting lecture on "The Parish of Balrothery, Ecclesiastical and Civil,"³ published in 1876, the story of this individual is told. "He was born in Limerick, of poor parentage. He passed through Trinity College, Dublin, with considerable success. After obtaining several smaller preferments, he was, in addition, appointed in the same year Vicar of Balrothery and chaplain to the Earl of Drogheda. He was at the same time reader in Christ Church Cathe-

¹ "State Letters," Vol. I.

² See "The English in Ireland," Vol. I., p. 245.

³ By H. A. Hamilton, Esq., J.P., pp. 20-23.

dral, Dublin. Dean Swift, in a letter to Archbishop King, says of Higgin and of the Cathedral Chapter:—“I believe that your Grace may have heard that I was in England last winter, when the Dean and Chapter of Christ Church had, I think, with great wisdom and discretion, chosen a malicious, headstrong, and ignorant creature to represent them.” The allusion here is to the circumstance that in the years 1704 and 1705 Higgin acted as the Chapter’s delegate in England, before Convocation. In the latter of these years he added the prebend of St. Michael’s, Dublin, to the number of his appointments. From 1704 to 1713 he was also Proctor for the clergy of Ossory in Convocation. He was in addition very busy as a Justice of the Peace, in which capacity he made himself obnoxious to the Government, and figures conspicuously in the Irish satires of the day. The “Swan-tripe” Club in Dublin mentions him under the name of “Borachio,” and describes him in their publications as “a son of pudding and eternal beef,” and again, as “a plump, red-faced man, zealous, talkative, very fond of quoting law (not always correctly), who thinks too little, and talks too much.” In 1707 he was put in prison for a treasonable sermon, preached in Whitehall Chapel. In 1710 Archbishop King speaks of him as deeply implicated in a Jacobite conspiracy in Westmeath. In 1725 he was raised to the Archdeaconry of Cashel, retaining at the same time his prebend in St. Michael’s,

Dublin. He died in the year 1828, and was buried in St. Michael's church-yard.¹

It is quite impossible that the spiritual interests of Balrothery parish can have prospered under the pastoral care of Rev. Francis Higgin, D.D.

If Dean Swift's language about Higgin be plainly inspired by personal animosity, it is only just to the Dean to notice how earnestly he strove to reform the abuses of the time. His published works contain abundant proof of this. In 1710² he writes to Secretary Hardy, calling attention to the want of glebes, for the purpose of enabling the clergy to reside in their parishes, to the poverty of many of the parishes, and to the ruined condition of many of the churches.³ In 1725 he writes, pressing on the Lord Lieutenant the claims of the Irish-born clergy to a share in Government ecclesiastical patronage, and speaks of the "great misfortune of having bishops perpetually from England, who draw after them colonies of sons, nephews, &c., to whom they bestow the best preferments."

Fingal had the honour of sheltering Swift from the vengeance of the Government when he published the celebrated "Drapier's Letters." There is reason to believe that Delville House, Glasnevin, was the

¹ For additional particulars about Higgin, see "Fasti Ecclesiae Hibernicæ," by H. Cotton, Vol. II., p. 66.

² See Swift's Works, Vol. X., p. 126.

³ Swift's Works, Vol. II., p. 272, quoted by Dr. Ball in "The Reformed Church of Ireland," p. 202.

hiding-place which baffled all the efforts of Government to discover the whereabouts of the terrible drapier and his printing-press. Dr. Walsh mentions that it was the current tradition in his day, that Swift's printing-press had been at work in Delville House. An interesting confirmation of the tradition came to light early in this century. In removing the lumber of an out-office at Delville, a printing-press was found concealed among it.¹

The poet, Thomas Parnell, a contemporary and friend of Swift, was for a short time Vicar of Finglas. In the neighbouring parish of Glasnevin, Addison, Tickel, and Delaney resided. It was a literary brotherhood such as has rarely been brought together. Parnell died in 1717, aged 38. But for his early death it is probable that he would have ranked as a poet with Pope. His name, however, is now mentioned rather in connection with Swift than because he did much for the Church in Fingal.

It is right to add that two Archbishops of Dublin also made strenuous efforts to reform the Church abuses of the time.

Narcissus Marsh (Archbishop, 1694-1702) repaired churches out of his own pocket, and purchased impropriated tithes, in order that he might restore them to the Church.

William King (Archbishop, 1702-1729), already

¹ See "History of Dublin," by Revs. J. Whitelaw and Robert Walsh, 1818, p. 1286, note.

mentioned in connection with Higgin of Balrothery, was a good and able bishop ; he was a strict enforcer of residence of clergy, and was a great benefactor of the Church. It was during his episcopate that the Fingal churches—mentioned in page 155—were rebuilt.

The district supplies no very special illustration of the operation of the penal laws in Ireland. These laws first came into force at the close of the seventeenth century, and began to be relaxed at the close of the eighteenth century. Whether we think that the political circumstances of the times did or did not justify these laws, there can be little doubt that the actual effect produced by them as regards the influence of the Church of Ireland with the Roman Catholic population, was most unfortunate. Enforced just enough to exasperate, but not enough to carry out their purpose, Roman Catholics very naturally learned to hate not only these laws, but also the religion of those who enacted and enforced them.

SECTION VI.

In the latter part of the eighteenth century there commenced in Fingal, and indeed to a great extent in the whole Church of Ireland, the dawn of a brighter period than it had known since the days of its early Celtic life. Schools established, churches built, a

clergy better educated, and more devoted to the work of their calling, and growing congregations, were some of the happy signs of the coming era. The day of these things dawned slowly but surely.

Among the strange and, to us, unaccountable mistakes made in promoting the Reformation, was the omission of any attempt to organise education, under the influence and guidance of the Church which was meant to be once more the Church of the people. No one in Church or State seemed to have thought of the golden opportunities afforded in early youth for the moulding and formation of character, or to have remembered that the children of to-day become the nation of to-morrow. The monasteries of long ago had been the only educational institutions in the land. But these institutions, as we have seen, were swept away; and at their suppression none of their property was reserved for educational purposes.

There was apparently little or nothing done for the education of the young in Fingal, or elsewhere, until early in the eighteenth century, except by Roman Catholic teachers.¹

In the years 1809-1812 Government instituted an exhaustive examination into the condition of primary education at that time in Ireland.² There is a voluminous report, which enters very fully into the question. The history and condition of all the known primary schools in Ireland are given in the report.

¹ See Appendix V., under "Santry" and "Swords."

² See "State Papers, Ireland, 1809-1812."

It is evident from this enquiry that primary education must then, and up to this time, have been at a low ebb. The astounding statement is made, that in 1788 the number of children instructed in all the parish schools of Ireland, so far as this number could be ascertained, was only 11,000.

It would seem from this report, that during the eighteenth century there were only six primary schools in Fingal. Four of these were what we would now call parochial schools. Two of them were Charter schools.

At Santry there was a school for eight boys and twelve girls endowed in 1706 by the will of the Rev. D. Jackson, who had been rector of the parish. At Finglas there was a school—attended, in 1812, by twenty-five boys—the endowment of which amounted to £20 per annum, which had been bequeathed to the school at various times in the previous century. At Howth there had long been a small parish school, to which, in the year 1807, the Association for Promoting the Knowledge of the Christian Religion gave a grant of £15. And at Swords a school apparently came into existence in 1709; Dean Scardeville, who had been Vicar of Swords, bequeathed money for its support. But the school was strangled at its birth; somebody retained for their own use the funds provided for it, though the vicar and other parochial authorities endeavoured, at considerable expense, to obtain them for the school.

Of the two Charter schools, one was founded at Clontarf in 1748 for one hundred and twenty boys. The other was founded at Santry in 1744 for sixty girls. The Santry school was afterwards enlarged so as to receive one hundred and twenty girls. Both schools were doing well in 1812. They survived until the suppression of the Charter schools about twenty years after.

The system with which these two schools were connected was established by Charter (hence the name) in 1733. Parliament supported the Charter schools most liberally. The annual grants were gradually raised from £2,000 to £20,000 a-year. The motto of the Corporation was "Religione et labore." Its arms were the plough, the spade, the spinning-wheel, and a Bible, opened at the text, "The poor have the Gospel preached to them." The great majority of the pupils were Roman Catholics. The Roman Catholic priesthood denounced the schools as proselytizing institutions. This was true. The avowed object of the schools was to make Protestants of the lapsed masses; but the charge might have been fairly met by the answer, that this religion is more akin to that of the ancient Church of Ireland than the imported Romanism of the English Conquest.

The education imparted was industrial as well as intellectual. The children were taught the Church Catechism, reading, writing, and arithmetic. They

were also taught agriculture, handicrafts, and such things as would fit them for domestic service, and when old enough they were bound out as apprentices. At first the system proved a great success. But, as in the case of every other effort for the good of Ireland in the eighteenth century, the prevailing spirit of corruption in time infected most of those connected with the system, from the gentry managing it, to the teachers employed by it. The pupils became neglected ; they were often starved ; the system fell into disrepute, and was finally abolished.¹

There is not now any representative of the Charter school of Clontarf. The present thriving middle-class school at Santry exists in the place of the former Charter school.

In the course of the first quarter of the present century nearly every parish in Fingal of any importance had a parochial school established in it, generally by voluntary contributions. These parochial schools were in nearly every case placed under the parochial clergyman. Until a short time ago almost all the parochial schools in Fingal were in connection with the Church Education Society, which was founded in the year 1838. Another Society,

¹ For a complete account of the Charter schools, see "History of Dublin," by Revs. J. Whitelaw and Robert Walsh, 1818, p. 635, and also "The English in Ireland," by J. A. Froude, Vol. I., pp. 513-518; Vol. II., pp. 114-450-452.

known as the Kildare Place Society, founded in 1811, had given much help to primary education in Ireland up to 1831, and had received, for some years previous to that date, annual Parliamentary grants. At first these schools were attended by many Roman Catholic children; but since the establishment in 1831 of the educational system known as "The National Board," the Roman Catholic children have been gradually withdrawn. At the present day the great majority of the Fingal parochial schools have severed their former connection, and have been placed under "The National Board."

One Fingal school calls for special mention. In 1809 Swords Borough School was opened. In 1812 it was attended by 261 pupils. Swords had returned two members to the Irish House of Commons. Upon its disfranchisement at the time of the Union with Great Britain, £15,000 was awarded as compensation, and was assigned as an endowment of the school. All inhabitants of the borough were entitled to benefit by it. At first the school was readily attended by Roman Catholic as well as by Protestant children. The religious convictions of all the pupils were scrupulously respected. The process which took place elsewhere, however, in one year withdrew the Roman Catholic pupils, and a demand by their religious teachers was made for the greater part of the endowment. In the present year the controversy has been settled by the decision of the "Endowed

School Commissioners." The Church of Ireland retains the school buildings, and the endowment (after deducting £2000, which sum was given to the Roman Catholic Church as an equivalent for the school buildings) is divided between the Church of Ireland and the Roman Catholic Church, in proportion to the average numbers of the children of each religion attending the school for some few years past.

From the Report presented to the Dublin Diocesan Synod on October 25, 1887, we find that there were in 1886 in the district of Fingal 12 parochial schools, with an average attendance of 337 pupils, and 17 Sunday Schools, with an average attendance of 576 pupils, under a carefully organised system of religious and secular education, of whose vitality and thoroughness there is abundant evidence.

In order to complete this educational sketch of Fingal, we have travelled far ahead of the progress of other events.

Allusion has been made to the Borough of Swords and its disfranchisement. Its existence must have had an injurious influence upon the neighbourhood. An incident recorded both by Bishop Reeves¹ and Mr. D'Alton² painfully, though ludicrously, illustrates this fact. We will give the Bishop's account of it :—" In 1578 Queen Elizabeth

¹ See "Lecture on Swords and its Antiquities," p. 12.

² See "History of County Dublin," p. 284.

incorporated the Borough of Swords, and invested it with municipal rights. Among these was the privilege of returning two members to Parliament, the franchise being enjoyed by (Protestant) burgesses (inhabitants of the borough), who for their burgages (houses in the borough) paid an annual rent of twelve pence. Down to the time of the Union many of the neighbouring gentry represented the potwallopers, or occupants of houses resident in the borough, being Protestants, who were the meanest class of citizens, and whose venality was as black as the pots that qualified them. A writer, under the name of Falkland, in 1790, thus humorously describes the methods resorted to by candidates for the representation of the borough at an election pending in that year :—General Eyre Massey, some time since, cast a longing eye on this borough, which he considered as a common open to any occupant ; and to secure the command of it to himself, he began to take and build tenements within its precincts, in which he placed many veteran soldiers, who having served under him in war, were firmly attached to their ancient leader. Mr. Beresford, the First Commissioner of the Revenue, who has a sharp look-out for open places, had formed the same scheme as the general, of securing this borough to himself ; and a deluge of revenue officers was poured forth from the Custom House to overflow the place, as all the artificers of the new Custom House had been

exported in the potato-boats of Duncannon, to storm that borough. The wary general took the alarm, and threatened his competitor, that for every revenue officer appearing there, he would introduce two old soldiers, which somewhat cooled the First Commissioner's usual ardour ; thus the matter rests at present ; but whether the legions of the army, or the locusts of the revenue, will finally remain masters of the field, or whether the rival chiefs, from an impossibility of effecting all they wish, will be content to go off, like the two Kings of Brentford, smelling at one rose, or, whether Mr. Hatch's interest will preponderate in the scale, time alone can clearly ascertain."

The result was, that both competitors were returned as members of Parliament for the borough. Of the two former sitting members, one had announced his intention of not again contesting the representation ; the other, who did contest the election with the soldier and the civil servant, found that their plan of campaign was much more effective than his own.

These venal potwalloper must have been a most debasing element in the Protestant population of the borough, so long as the penal laws gave Protestants only the right to vote. Its seats were notoriously bought and sold. It was in vain to import the industrious and God-fearing Huguenots¹ of 1588,

¹ See p. 123.

where the atmosphere which the humble Protestant breathed was so impure. The candidate who, for his own selfish purposes, endeavoured to teach them that their religion was the sole reason why their cupidity was appealed to, did all that in him lay to bring Protestantism into contempt, and to make impossible the virtues which alone give value to any religion—*independence, truthfulness, and love of God and right.*

Among the many beneficent results of the Union of 1800, was the termination put to the existence of such an evil as the franchise of Swords, and the substitution of an institution for raising instead of debasing the poor. The wholesome influence of the splendid Borough School (already noticed) must have gone far to undo the corrupting work of several generations, had not religious intolerance hindered the good which the school might otherwise have accomplished.

Happily, Fingal suffered only a little from the political convulsions of 1798 and of 1832.

The large garrison maintained in Dublin while the Rebellion of 1798 was impending, and during its actual progress, overawed most of the country districts within striking distance of the capital. The only outrages we read of in Fingal were at West-palstown, where a small party of soldiers was surprised and cut to pieces, and in the neighbourhood

of Swords, where some Protestant houses were set on fire.¹

Apparently, Fingal had a narrow escape. Within a few miles of its western boundary, in the County Meath, the rebel spirit showed itself with more effect. At Dunshaughlin the Rector and his family were murdered; at Dunboyne a Protestant revenue officer and three Protestant policemen were murdered; and at Ratoath some soldiers were killed.

There is no reason to believe that Fingal had any special share in the painful "tithe war," which immediately succeeded the Roman Catholic Emancipation Act of 1829. The occupier was liable for payment of this tax; it was only assessed on tillage lands, and the collection of the tax was made by means which must often have been very irritating. The north-west and west of Fingal being a great grazing district, the peasantry had little temptation to take part in the lawless and cruel movement of so many of their Roman Catholic fellow-countrymen in the rest of Ireland; and the south and east of Fingal, which were, and still are, chiefly tillage lands, were easily kept under control. Instead of the irritating process of valuing the farmer's produce each year, the composition for tithes was made permanent and compulsory by an Act passed in 1832. The Tithe Rent-charge Act of 1838 transferred the liability

¹ See "The English in Ireland," by J. A. Froude, Vol. III., p. 357.

for payment of this composition from the tenant to the landlord, giving the latter 25 per cent. of it as compensation. The clergyman, by the loss of a quarter of his ecclesiastical income, was permitted to receive the rest in peace.

Thus outer events, from the close of the eighteenth century up to the year 1869, did not affect the Church in Fingal at all as injuriously as similar events had heretofore almost invariably done in former years. The dawning of a brighter and a happier day was but little clouded by them.

In addition to the rapid progress of education during the period just referred to, there was another hopeful sign of an improving internal condition of the Church. Mention has already been made¹ of the rebuilding, early in the eighteenth century, of some of the churches desolated during the disturbances of the previous century. This good work ceased, to a great extent, during most of the rest of that century; but before the century closed it had recommenced.

Of twenty-three Fingal² churches in use in the year 1869, fifteen were built or rebuilt since the year 1800; five had been built or rebuilt shortly after the year 1700, as we have seen; one (Coolock) was built in the year 1760; two (Portmarnock and Donabate) were built within a short time of the year 1800;

¹ See p. 155.

² See Appendix VII. Two sinecures without churches are excluded here, but included in p. 121.

and the remaining fifteen arose from time to time since the year 1800. Kilsallaghan (1812); Naul and Garristown (about 1814); Balbriggan, Balrothery, and Howth (1816, Howth having been rebuilt



South-east View, St. Andrew's Church, Malahide, A.D. 1887.

in 1866); Clonmetheran and Swords (1818); Malahide (1822); Finglas (1848); Lusk (1847); St. Doulagh's (1864); Kenure and Clontarf (1866); and Holmpatrick (1868).

While we are thankful that decent places of worship were thus provided for the people, it is impossible to commend the taste displayed in the style of architecture selected for many of these churches. Those of them which were built between the years 1700 and

1822 are, with very few exceptions, so plain as to be almost ugly. A barn might have suggested the design for the naves of most of these churches. Sometimes there was added to the west end, a square ungraceful bell-tower of dashed rubble masonry, pierced with rude louvre windows, such as are commonly seen in stable lofts, and occasionally the towers were capped by spires quite as ungraceful as the towers which carried them. In some few cases chancels were added. The interiors of these churches were at first fitted up with high square enclosed pews, which later experience has condemned, as not being conducive to reverence in worship, and as being suggestive of a spirit of exclusiveness very unbecoming anywhere, but especially in the house of prayer; and, accordingly, these square pews have been for the most part removed. The period which produced these things may well be regarded as the ugly period of church architecture. Still, the period, though, in many respects, the day of small things, is to be regarded, on the whole, with satisfaction, in so far as it ushered in the better days which came after. Most of the Fingal churches built within the last half century are characterised by beauty of design, as well as appropriateness and care in carrying it out.

Of the twenty-three¹ parishes with a separate

¹ The chapels of Balbriggan and Kenure (both in lay patronage) were built and endowed at a later date, which reconciles this statement with the statement in p. 121, that there were twenty-five parishes or cures in 1869.

existence in the beginning of the century, the appointment to five lay with the Crown ; to five with the two cathedrals or members of them (one of these was a sinecure) ; to seven with laymen (one of these was a sinecure) ; and six only were in the gift of the Archbishop. This state of things was, on the whole, unfortunate for the spiritual life of the district. It was very common in Ireland a generation ago to abuse episcopal patronage ; but since the evil days and ways of the eighteenth century had departed, episcopal patronage—take it for all in all—was well bestowed under a sense of individual responsibility and under the pressure of public opinion. These powerful influences, from the nature of the case, could not equally control corporate bodies, political parties, or lay patrons ; and, moreover, the cathedral benefices, being remains of the old monastic system, were generally vicarages or perpetual curacies, and therefore very badly paid. Of course there were exceptions, and some bright ones ; but, as a rule, efficient service naturally found better rewards elsewhere.

One sad fact remains to be told. In the parishes of Fingal there are to-day many Roman Catholics whose forefathers, a few generations ago, and sometimes even in living memory, were members of the Church of Ireland. These families have sometimes unmistakably English names, and not merely the names of Smith, Cook, or Brown, which, as has been said,

were sometimes assumed by natives of Celtic origin. The terrible pastoral neglect of the last century must have been largely responsible for this perversion.

Of the non-episcopal patrons of benefices, possibly the Crown made the worst appointments. Some strange stories of how these Crown appointments were sometimes made are still current in the district. One too well authenticated story of the kind will suffice. Not a hundred years ago there was ministering in a parish of Fingal, in the gift of the Crown, a clergyman whose fortune was made by what would have been a misfortune to most men. His neglect of his duty had called forth many complaints, and had brought upon him more than once his bishop's admonitions; but it was his good fortune that he and a nobleman of great political influence had only one leg each. A wooden leg made up in both cases the deficiency. Hence the clergyman's success in life. A celebrated artist, who furnished wooden legs to all people of fashion who stood in need of such appliances, resided in London. To this artist our cleric repaired one day by appointment. While the artist was supplying his wants, a servant entered, saying:—"Lord so-and-so had called." "Let him wait," says the artist, "until I am disengaged." "Oh, no!" cried the cleric, "go to his Lordship at once; I shall wait." The artist gladly complied, and, while attending to the nobleman's wants, mentioned the courtly act of our Fingal cleric. His

Lordship took a note of his name, and in due time hobbled away on a new leg. Our cleric also screwed on his new leg, and went back to Ireland. After some little time had elapsed, the Fingal clergyman received an official letter, which, when opened, was found to contain from the grateful but not very discriminating nobleman an offer of preferment, which was at once accepted by the wooden-legged ecclesiastic.

It is right to add, that in Fingal there were some very happy exceptions to this abuse by the Crown of its patronage. Through Fingal, by the exercise of the patronage of the Crown, there was introduced to a ministry of long and faithful service in the Diocese of Dublin one of the most devoted and most gifted Irish clergymen of the century.

On April 29th, 1828, the Rev. John Gregg was nominated to the parish of Kilsallaghan. He remained its rector until his appointment, in the year 1836, to the chaplaincy of Bethesda. Many interesting details of his work while he was at Kilsallaghan are given in "Memorials" of his life, published in 1879 by his son, the present Bishop of Cork. There are many still alive who remember "John Gregg," as people loved to style him, even when he had been called from that earnest ministry of eighteen years at Trinity Church, Gardiner Street, first in 1857 to the Archdeaconry of Kildare, and finally in 1862 to the Bishopric of Cork. In him were united the best

qualities of a fervid Irish nature with the information and laboriousness of a student. There have been Irishmen more eloquent, and theologians more accurate and profound ; but not often in these later days have there been so combined in one clergyman more of the gifts of the orator and of the scholar. Commencing with a distinguished career in Trinity College, he was through life a thoughtful and laborious student, especially in all subjects which threw light upon the Bible. As a speaker or preacher his Celtic fire and fruitful imagination at one moment won attention by the power of a playful wit, and in the next held attention by the power of a touching pathos. Severe critics may have deemed his manner sometimes abrupt, and his wit at times scarcely reverent ; but where such thoughts crossed the mind when listening to the late Bishop of Cork, they were quickly dispelled by the conviction forced on those whom he addressed, that he was “alluring to brighter worlds,” to which he was himself “leading the way.”

He always looked back with interest upon the scenes of his early ministry. One of the last places, if not the last place, he preached in, before he returned to Cork to close his long and useful life on May 26, 1878, was St. Andrew’s Church, Malahide. When at Kilsallaghan, he had often walked over to Malahide to preach on a Sunday evening for his friend, Rev. T. T. King, then perpetual curate of the parish. By his own request the Bishop preached in

Malahide once more on September 2nd, 1877, and, in pressing home some of the lessons of a long life in God's service, he reminded those who were privileged to hear him, that he had entered on the fiftieth year of his ministry since he had first come to the neighbourhood.

The Rev. Denis Browne, Rector of Santry (1820-49), widely known and respected in the Irish Church, was a contemporary of Rev. John Gregg ; he was a man in many ways like-minded, an earnest and impressive preacher, and a faithful parish clergyman. He was promoted in 1843 to the parish of Enniscorthy, and in 1852 to the Deanery of Emly, which he held until his death in 1864.

The late Bishop of Cork was not the only great preacher whom Fingal was the means of introducing within the past hundred years to the Diocese of Dublin. About a generation before the Bishop's day, the celebrated Walter Blake Kirwan was Rector of Howth. He was appointed to that parish in 1789, and remained there until his promotion, in 1800, to the Deanery of Killala. A Life of him was published, and one volume of his sermons ;¹ but all authorities are agreed that there is no extant literary record of him which explains his extraordinary influence as a preacher. He wielded a power, almost unequalled before or since, of securing the active

¹ See Cotton's "Fasti Ecclesiae Hibernicæ," Vol. IV., p. 81.

sympathy of those whom he addressed, for whatever cause he was pleading. Stories are told of people emptying their pockets, or placing their watches and jewellery on the alms-plate, after one of his impassioned appeals for some charitable object. He had been originally a Roman Catholic, and had been educated at St. Omer's Jesuit College for the priesthood of that Church. It is much to his credit that after his conversion he entirely avoided controversial discussion, and was never known to say a bitter thing of those whose religion he had abjured.

But if Fingal, within the period specified, could only boast of two great preachers, it can with truth be said that the district had ministering in its parishes during that time many faithful, earnest clergymen. It would be invidious now to select any for special mention. It is sufficient to state that the revived life within the Church, which first showed itself with the great religious movements of the close of the last century and the commencement of this century, extended its beneficial influence to Fingal.

Through the generosity of two proprietors of the district, two churches were built and endowed in order to meet the wants of a growing population, where no adequate church accommodation had been provided. St. George's Church, Balbriggan, built during 1813-16, chiefly at the expense of the late Rev. George Hamilton, has since been made a parish church, and had parochial boundaries assigned to it.

This is the only case the district supplies of a new parish having been made since the time of the bull of Pope Alexander III. to Archbishop Laurence O'Toole (1179).¹

The chapel of Kenure was built and endowed in 1866 by Sir Roger Palmer. It remains a chapelry without a parochial district, or parochial responsibilities attaching to the office of its chaplain.

While we must be thankful for the piety and liberality which have provided these two new churches for the district, present events seem to point plainly to the conclusion, that the best interests of the district demand parochial consolidation rather than parochial subdivision, not indeed after the fashion of pluralities, which, we have seen, wrought such ill during the seventeenth and eighteenth centuries, but rather a judicious amalgamation of neighbouring parishes, to be ministered to by resident incumbents and curates. An examination of the parochial boundaries on the map of Fingal, which forms the frontispiece of this volume, will show how much may safely be done in this direction. Consideration of the social conditions in progress in the district suggests what circumstances will, at no distant date, make it necessary to do.

¹ See p. 78.

SECTION VII.

The Irish Church Act received the Royal Assent on July 26th, 1869; it came into operation on January 1st, 1871. On that day the Church in Fingal (in common with the Church of Ireland at large) was deprived of all her property, except the fabrics of her churches and school-houses, and such share in a sum awarded by the Act in lieu of private endowments¹ as she could prove she was entitled to. The Church had in her service in Fingal thirty clergy of the Establishment. They were granted life annuities equal to the then amount of their ecclesiastical incomes, but charged with the obligation of continuing their service in the Irish Church.

The twenty-three Fingal parishes existing in 1869-70 are now reduced by amalgamation to seventeen, or, counting Glasnevin as prospectively united with Santry, to sixteen.

The thirty clergy serving the Church in Fingal in 1869-70 are now reduced to twenty-one, of whom twelve only were serving the Irish Church before the Irish Church Act became law.

¹ Parishes of Fingal only proved a right to £4,703 10s., out of £500,000 awarded by the Irish Church Act in lieu of private endowments, viz.: Balbriggan, £1,202 10s.; Hollywood and Naul, £715; Garristown, £276; Drumcondra, £625; Holmpatrick, £1,385; Portmarnock, £500. See Report of Joint Councils to the United Synods of Dublin, Glendalough, and Kildare, 1886.

These figures, however, are not to be regarded as proofs that the Church in the district has suffered serious loss. The reduction in the number of clergy followed, as a matter of course, on the union of parishes, and the union of parishes has so far proved a decided gain to all concerned. There were too many small parishes in Fingal, where the clergyman in charge had not enough of pastoral work to occupy an adequate portion of his time. This was bad for the clergyman, and bad for his flock. The unused sword becomes rusty, the unused arm becomes weak. Enforced idleness is bad for the spiritual and intellectual life of the idler, and therefore for his flock. Moreover, a very small number of parishioners, condemned to the spiritual isolation of a separate parochial existence, must always suffer loss for lack of that sympathetic power which is so largely promoted by numbers.

Since the passing of the Irish Church Act, one church in Fingal has been closed. Garristown has not been used for Divine Service since 1871. This can scarcely be put to the account of the Act of disestablishment and disendowment. The church of Garristown was not wanted. For many years before it was closed the church had been without a congregation, as the parish had no members of the Church resident in it.

It is expected that the building of one new church of beautiful proportions will be completed early in



North-west View, Parish Church of Raheny, A.D. 1888.

the year 1888, the noble offering of a liberal member of the Church of Ireland to the glory of God.¹

Of the sixteen parishes which will in future exist in Fingal one only can be considered much above the

¹ See Appendix VII., under "Raheny."

average in wealth and population ; five only can be considered up to or a little above the average. The remaining ten are certainly in various degrees below the average ; four of them, indeed, are so much below the average as to receive relief as poor parishes from the Diocesan funds ;¹ yet it deserves to be noted that, in the course of last year, the parishes of Fingal, in addition to providing for their own needs, contributed £770 in aid of God's work outside the district, of which £233 was in aid of foreign missions.²

The average income provided for each of fifteen incumbents in the future is £213, in addition to thirteen glebe houses, with more or less land, wholly or partly free from rent. The average income provided for each of three curates is £132. This estimate does not include one parish for which as yet no future provision has been made, and which must apparently be united in time to a neighbour ; moreover, it does not include the income of one chaplaincy, which has been heretofore provided from a private source. This compares favourably with the state of things before 1869 ;³ but it is probable that

¹ Viz. : Drumcondra, the interest on £750 ; Finglas, on £950 ; Glasnevin, on £500 ; Lusk, on £500. See Report of the Joint Diocesan Councils to the Joint Synods of Dublin, Glendalough, and Kildare, 1886.

² See Report of the Dublin Diocesan Council to the Diocesan Synod, 1887.

³ See p. 121.

there were few other districts in the Irish Church of the same extent and importance as Fingal, where the average ecclesiastical incomes of the clergy were formerly so very small.

Since the year 1869 four new glebe houses have been built or given for parishes in Fingal, in addition to the purchase, under the terms of the Irish Church Act, of all the old glebes needed for resident incumbents ; and a sum of £28,737 has been accumulated by way of endowment for parishes in the district,¹ partly from the free offerings of parishioners, and partly as a result of the wise utilization of opportunities which presented themselves in the process of carrying out the provisions of the Irish Church Act.

As a rule, the services of the Church are now made more attractive and more frequent than they used to be, and there are few of our Fingal parishes without those aids to the spiritual life of the people which the experiences of later years have proved to be such useful handmaids to the work of the Church. Among these may be mentioned Temperance Societies, Sunday and other classes, and the various organizations for the good of the divers “ sorts and conditions ” of persons by whom all parishes, and specially country parishes, are peopled. One, and by no means the least beneficial, result which has flowed from the

¹ See Report of Joint Councils to the United Synods of Dublin, Glendalough, and Kildare, 1886.

necessity of dealing effectively with the difficulties created by the Irish Church Act, has been the hearty co-operation of clergy and laity—a co-operation which has become an essential condition of success, and which, by awaking new interests, has created new life.

As against those hopeful omens for the future of the Fingal parishes, some discouraging circumstances must be taken into account. Among them may be mentioned the migrations from the district which have taken place in some parishes. This change—which is to some extent the result of the present agitation—is a serious matter; and there is cause for anxiety lest the character of the parochial work, and the rewards for it, offered by some of the Fingal parishes, may fail to attract and retain the services of an educated and enlightened clergy, such as might always be desired.

We are still too near the time when the Irish Church Act became law to see the full result of its operations. In God's providence the result of such a measure may be expected to be of a mixed kind; it would be rash to attempt to forecast it. It may be that subsequent agrarian legislation, and the social agitation thereby encouraged, will more seriously affect the future well-being of the Church than the Irish Church Act. It may be, on the other hand, that these clouds which seem so big with threatenings have really the promise of great opportunities

for the Church, and, in the old familiar words, "may break with blessing on her head." The past teaches that, in the long run, men recognise, "Magna est veritas, et prævalebit." The Irish Roman Catholic peasant, when, in some, perhaps, not distant day, he is awakened to the real needs of his higher nature, may yet rejoice to find that there is a Church in his native land which, entirely unlike the Church to which his allegiance has been hitherto given, holds forth the word of truth at all times, and whose ministers do not, and will not, debase the moral law to the low standard of a passing social or political struggle. What is the hope of the Church at large, the Church in Fingal may share.

And amid all the uncertainties of the future, some few things seem certain. The Church in Fingal can scarcely have in store for her more lawless times than those in which she was obliged to endure persecution through the past, in turn from Dane, from Celt, and from Anglo-Norman. The truths she guards, and to which she bears witness, can scarcely be more obscured in the future than they were at the time when the yoke of Rome was imposed on her. The God-given life which it is her mission to foster can scarcely ever again run more risk of death from paralysis or mortification than it did during many preceding centuries, when statesmen, without the consent, and against the earnest remonstrances, of the Church, employed her only as a political instrument,

and filled her chief places with those who were selected by political interest, rather than for meritorious service.

The wonder is, not that the Reformed Church in Fingal made no greater mark upon the district, not that she failed to win back many who are as yet not of her, but that she lives at all; and the responsibility for this lies, not with the Irish Church, but with those English statesmen whose representatives in the present day, and within our own memories, falsely accused her of being guilty of default and failure, and then cruelly punished her for that very want of success which their forefathers had made well-nigh impossible.

If the Church of Ireland has survived all the things which seemed so against her through so many past years, there need be little fear for the future on which she has entered, unweighted by many of the hindrances of the past. Her true and faithful sons have seen her “persecuted, but not forsaken; cast down, but not destroyed.” Let their chief concern be, that she shall always bear about with her the marks which become a true and living branch of the great Church Catholic, founded by Christ Himself—a Church which they may reverently yet confidently believe has been so wonderfully preserved for the future accomplishment of a great and holy mission.

A P P E N D I C E S.

APPENDIX I.—A.D. 1275.

EXTRACTS from the "Crede Mihi," relating to Fingal. The "Crede Mihi" is the oldest existing record of the state of the Parishes in the Diocese of Dublin. The record was made about A.D. 1275, according to Archbishop Ussher. The original is in the custody of the Archbishop of Dublin. There is a transcript in the Library, T.C.D., which is somewhat difficult to decipher accurately. Some of the observations are notes afterwards added by Archbishop Allen, A.D. 1528—1534.

N.B.—For the sake of more easy reference and comparison, the Parishes in each of the following eight Appendices are put in the same order, and grouped as they were in 1886.

I. **Fineglass (FINGLAS).** The Church belongs to the Chancellor of St. Patrick's. Archbishop, Patron.

Chapels—**Dovemachenor (ST. MARGARET'S).**

de Villa de Reimundi labos (WARD).

de Tirceyn (ARTAINE).

II. **Glasnevin.** Value 30 Marks. The Church belongs to the Prior and Convent of Holy Trinity.

III. **Kenturke (CLONTURK or DRUMCONDRA).** Scarce worth 30 Marks, which a Chaplain has for service. The Prior of Holy Trinity has for his own use 3 carucates of land.

IV. **Clontarf.** The Church belongs to the Templars.
Killester (not mentioned).

V. **Rathenney.** The Church belongs to the Prior and Convent of Holy Trinity, Dublin.

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- VI. Culoc (COOLOCK).** Value, Rectory, 10 Marks ; Vicarage, 6 Marks. The Church belongs to the Prior of Lantony, Gloucester, for his own use.
- VII. Howthe,** the Church of, with Chapel of **Mone (KILBARRACK),** Master John de Sancto Amaro, Rector, "ex callog."
- VIII. Sauntriff (SANTRY),** the Church of.
Clocheran (CLOGRAN), the Church of. Master Richard Locard, Rector.
- IX. Balligriffin (now ST. DOULAGH'S),** the Church of.
- X. Malachyde (MALAHIDE),** the Church of, belongs to the Church of Swords.
Portmernock, the Chapel of, belongs to the Convent of St. Mary's.
- XI. Swerdes (SWORDS),** Church of. Archbishop Patron, Thomas Comyn, with Chapels—
Killythe (KILLEEK),
Lispobel.
Killrery (KILLOSSORY).
Kileathan (KILSALLAGHAN), Church of, belongs to Abbot of St. Thomas for his own use.
Chapelmidway (not mentioned).
Kinsale (KINSALEY), Church of, belongs to Swords.
- XII. Dovenachbate (DONABATE),** Church of. Archbishop, Patron. Archbishop appoints Vicar. Monastery of Grey Friars for their own use.
Portrachlin (PORTRANE), Church of. Appropriated to the Monastery of Grâce Dieu.
- XIII. Luske,** Church of, with Chapel of **Templars**, and with Chapel of **Rusche**, in which there are two good prebends, "uno val duc Dau filii Rogori alia Decan mar excall Reg."
Russe, Church of.
Church of Village of the **Templars (KNIGHTSTOWN),** Archbishop, Patron.
Grace Dieu, Church of.

XIV. **Glinmethan** (CLONMETHAN), Church of. Archbishop,
Patron. Prebend, T. de Nottingham.

Fieldstown (not mentioned.)

de sco bosco (HOLLYWOOD), Church of, belongs to Prior
of Lantony, near Gloucester, for his own use.

Nal (NAUL), Church of, belongs to Prior of Lantony, for
his own use.

Balogarl (GARRISTOWN), Church of. Master William de
Fernsham, Rector. King, Patron.

Palmer, Village of (PALMERSTOWN), Chapel of, per-
taining to the Church of **Balogarl** (GARRISTOWN).

Waspayl (WESTPALSTOWN), Church of.

Baldunnul (BALLYBOGHILL), Church of. For private
uses, in the gift of the founder.

Ballymacdon (BALLYMADUN), Church of, with Chapel,
belongs to the Prior of Grâce Dieu, for his own use.

XV. **Holpatrick** (HOLMPATRICK, SKERRIES), Church of, be-
longs to the Prior of Holy Trinity, for his own use.

Ballidonegan (BALDONGAN), Church of. Appropriated
to the Monastery of Grâce Dieu.

XVI. **Balrothery**, Church of, belongs to the Prior of Kilbixy,
for his own use.

Ballscaden, Church of, belongs to the Prior of Holy
Trinity, for his own use.

Bremore (not mentioned.).

APPENDIX II.—A.D. 1302-1306.

EXTRACTS from the “Ecclesiastical Taxation of Ireland, A.D. 1302-6,” relating to Fingal. These extracts are taken from “Calendar of Documents relating to Ireland, preserved in Public Record Office, London, 1886.” The compiler shows great ignorance of the localities, and so metamorphoses many names, that identification is often impossible. The second column represents the “value” of the benefice to the ecclesiastical person or impro priator holding it, the “tenth,” mentioned in the third column, having been deducted for the Pope.

	Value.	Tenth.
I. Finglas (not mentioned).		
II. Glassuth (query GLASNEVIN)	£9	18s.
III. Grange of Clonturk, with Church (DRUMCONDRA) ...	£7 5 3	14s. 6½d.
IV. Culmyn (query CLONTARF) and Grange of	£18	36s.
V. Raheny, Church of	100s.	10s.
VI. Coolock	£4 6 8	8s. 8d.
“ Vicarage thereof ...	40s.	4s.
VII. Howth, Prebend	£13 6 8	6s. 8d.
Kyltrath (query KILBARRACK) £15		30s.
Baldoyle	20 Marks.	2 Marks.
VIII. Santry	£22	16s.
Cloghran	£7 6 8	14s. 8d.
IX. Ballgriffin	£8	16s.

		Value,	Tenth.
X. Malahide (not mentioned).			
Portmarnock, Grange of	...	£30	£3
XI. Swords, Prebend	...	£60	£6
" Vicar	...	100s.	10s.
Kilsallaghan	...	7 Marks.	9s. 4d.
XII. Donaghbatt	...	£8	16s.
" Vicarage of	...	8 Marks.	10s. 8d.
Portrahelyn (PORTRANE)	...	£6 13 4	1 Mark.
XIII. Lusk. 2 Vicarages	...	£26 13 4	4 Marks.
Prebend of Sir James of Spain	£33 6 8		5 Marks.
Prebend of Richard de Abynton	£33 6 8		5 Marks.
Grace Dieu, Grange of	...	10 Marks.	1 Mark.
Grace Dieu, Rent of Nuns of, at Lusk	...	6d.	3s. 4d.
XIV. Glynnmethan (CLONMETHAN),			
Prebend	...	20 Marks.	2 Marks.
Naul	...	£10	20 Shillings.
Hollywood	...	£10 13 4	21s. 4d.
" Vicarage	...	46s. 8d.	4s. 8d.
Ballogarry (GARRISTOWN), Vil- lage of	...	£20	40s.
Palmerstown, Chapel	...	£10 13 4	21s. 4d.
Vaspayal (WESTPALSTOWN),			
Village of	...	100s.	10s.
" Rent of the Nuns of Grace Dieu at the Village of	5s.	6d.	
Balybaghel, Grange of	...	£48 10 0	£4 17 6
(St. Patrick's bachull was kept in this Church for some time.)			
Ballymadun	...	20 Marks.	2 Marks.
" Vicarage	...	4 Marks.	5s. 8d.
XV. Holmpatrick	...	£10 13 4	21s. 4d.
" Balydonegan	...	£6	12s.
" Vicarage	...	5 Marks.	6s. 8d.
XVI. Balyrothery	...	£30 5 10	60s. 7d.
" Balskadden	...	£10	20s.

APPENDIX III.—A.D. 1532.

EXTRACTS relating to Fingal from Archbishop Allen's (Alan or Aleyn) "Repertorium Viride," A.D. 1532. The original MS. was in Christ Church Cathedral. A transcript is in the Library, T.C.D.; another, and a somewhat better one, is in Marsh's Library. The transcriber of the former apparently did not always understand what he was copying, and it is sometimes impossible to get an intelligible meaning from his transcript. The result is, that in some cases an attempt only is here made to give the meaning of the Archbishop's record of his Diocese.

I. **Finglas** Church belongs to the Chancellor of St. Patrick's, Dublin. This was the fourth prebend in the Clerical College (St. Patrick's) of John (Archbishop Comyn), as appears from our new register (Allen's), but is now in the Cathedral Church of Henry, Archbishop (of Dublin). It, together with these 3 chapels, immediately subscribed. (Note by Allen. The 4 of them are with the burden of 5 Chaplains.) The prebend pertains to the Chancellor of St. Patrick, whose dignity is in the Deanery of Bray, but without the charge of a perpetual Vicar, on account of other burdens pertaining to same.

Chapel of the great Church of **St. Margaret's**, near Dunshoughy, formerly in controversy between the Archbishop of Dublin and the Prior of Kilmainham, to which the Canons of St. Thomas were then adhering, notwithstanding that they were all evicted, as appears from a Bull of Clement III., which is in our new register, and out of the records of said Canons.

Chapel of Village of **Reimundi Labake**, otherwise Church of St. Brigid of the Ward. (The ownership of the town is then described in vague language.)

Finglas—Continued.

Chapel of **Artalne** of St. Nicholas. (Then follow some details of a dispute about land in Finglas.)

- II. Glasnevin** Church, St. Movus, and belongs to the Prior and Convent of Holy Trinity, Dublin (Christ Church Cathedral), who also are the temporal lords. It was cut off from the manor of Finglas by the blessed Lawrence when he changed the Constitution of his Cathedral from Canons secular to Canons regular. (Allen remarks that the Cathedral had some claim upon 3 carucates of land in Finglas which Archbishop Luke gave them, but could not enforce for want of seals—"ex defectu sigillorum" is their title.)
- III. Clonturk** Church (DRUMCONDRA) belongs to the Prior of All Saints', near Dublin, who receives the tithes of 3 carucates of land which are there, which they hold by right of the Church without institution of a Vicar.
- IV. Clontarf** Church. This is simply a preceptory of Clontarf attached to the Hospital of St. John of Jerusalem. From ancient times it belonged to the order of the Templars.
Killester (only mention, see under Killossery).
- V. Rathenry** Church. This was formerly appropriated to the use of Christ Church Cathedral, but after, by exchange, was attached to St. Mary's Abbey, and is one of the Chapels subject to that Monastery, but it is not attached to the table of the Abbot. (Then follows a statement of the rights of the Archbishop.)
- VI. Church of Coolock** formerly belonged to the patronage of Lord Nugent, but after was appropriated to the Prior of Lantony (a great Cistercian Abbey, near Gloucester), and has a perpetual Vicar on the presentation of the same.
- VII. Church of Howth** was originally 3rd prebend in the College of St. Patrick. In Archbishop Luke's time (A.D. 1230) was translated from Ireland's Eye to Howth, and is built upon the Glebe of the Rector. It has a perpetual Vicar on the presentation of the Archbishop, which, in 1532, we conferred on Nicholas Carney, A.M., by the doing of which he will be successor (*i.e.*, to the existing Rector, apparently uniting Rectory and Vicarage).

The Chapel of Mone is annexed to the prebend of Howth, and is called Kilbarrack, whose tithes, from augmentation of this prebend, as it had become a good one, have been obtained by the monks of St. Mary's Abbey.

Church of Ballydowell (BALDOYLE), on the sea-shore next Portmarnock, appropriated to the Canons of All Saints', served by one of the Convent.

VIII. Church of Santry belonged to St. Mary's Abbey.

Church of Cloghran. This is the second concerning which mention has been made (see under "Lispobel"), and at first was named with another adjacent (*i.e.*, Cloghran Hiddert, the same as Mulhuddert). This is a Rectory, and not the other, and the right of patronage belongs to the Barnwalls and Nugents of Hollywood conjointly, and not alternately, as is clear in my registry, not once, but also twice. (Then follows mention of a dispute about patronage, and of how the Vicar of Swords has burial fees as Vicar of the mother Church.)

IX. Church of Balgriffin, formerly in the patronage of Thomas Comyn, lord of that town, who granted to the Cathedral of the Holy Trinity two acres of land, with the advowson of the Church. It pays one mark under the name of procurations. Before it was erected, there was a chapel in the Rectory under the mother Church of Swords,

St. Doulagh's (not mentioned).

X. Malahide (see under Swords).

Chapel of Portmarnock is one of ten completely subjugated to St. Mary's Abbey without a Vicar instituted. It is, notwithstanding, subject to the Archbishops of Dublin by episcopal right.

XI. Church of Swords. Before the time of Richard Talbot, Archbishop of Dublin, this was called the golden, as if it were virtually a bed full of gold, like another that was at Sarum, in England, on account of its fatness and richness; but, notwithstanding, the aforesaid Richard, under Henry, King of England, in the 27th year (A.D. 1432), by exchange, divided it into 3 parts perpetual : he assigned

Church of Swords—Continued.

one part to the Prebendary, another to the perpetual Vicar, and the third to the community of St. Patrick's Cathedral.

Chapel of Kinsaley, pertaining to the Vicar of Swords, where is a Rector having a temporal Vicar under him. The Chapel is to be served for the cure of the people. The Rector is to be supported by the greater tithes; but the Vicar, who is a mercenary Vicar (*i.e.*, stip. curate), is supported by altarages (*i.e.*, charges for marriages, &c.) and the lesser tithes. (Then follows an uninteresting statement of the services the tenants render the Prior of the Holy Trinity.)

Chapel of Lispobel. This, with four others, be the same, more or less, pertained to the Church of Swords, as if to a mother Church, and depending on the same: formerly, indeed, from the time of Archbishop Comyn (A.D. 1182), eight chapels existed. This chapel is desolate to-day, whose ruins are contiguous to Clonmethan.

Chapel of Killeek. This is more stately than the rest, and was erected from a chapel into a Parish Church, except that it is dependent on the aforesaid mother Church. (Here follows much that cannot be deciphered.)

Chapel of Killossory, near to Ffieldstown, and to a rivulet flowing by the town of Rowlestown, coterminous with _____. Take care lest ye be deceived. There is another Chapel of the Manor of Killester, the tithes of which St. Patrick has not, but the Church of the Holy Trinity, which is lord of that land: the Chapter receiving every year, as rent, half a mark of gold from the time of the Conquest.

Chapel of Malahide. This is the fifth of the chapels aforesaid on account of the two chapels in the town of Swords, of which one is St. Finian (together with the cemetery, contiguous to the house of the Vicar, on the S. side); but the other, now waste, on the N. side (near the glebe of the Rector, where to-day there are two burgages, belonging to the Canons of the Convent of Holmpatrick), which was called the Chapel of St. Brigid of old times.

Chapel of Malahide—Continued.

(NOTE.—All this seems to mean that Malahide would have counted as eighth dependent chapel on Swords in 1532, but that three other chapels previously mentioned should be deducted, because they were ruinous at the time.)

Church of Kilsallaghan, dedicated to St. David. It has a Vicar perpetual on the presentation of the Canons of St. Thomas the Martyr. Immediately after the last Conquest, it was appropriated to the Canons of St. Thomas the Martyr, near Dublin, with consent of Auber-tus Secard, when King John was Earl Moreton, in the time of St. Lawrence. It has a perpetual Vicar on the presentation of the same, and a chapel attached to the same called Chapelmidway.

Chapelmidway is as a chapel attached to Kilsallaghan.

XII. Church of Donabate. Inappropriate to the nuns of Grany. The perpetual Vicarage is in the patronage of the Archbishop. It was once a chapel of the Church of Swords, and paid to it 13s. 4d.

Church of Portrachlin (PORTRANE), given to Grace Dieu by Archbishop Comyn, whose revenues Walter, Archbishop (W. Fitzsimons, A.D. 1484), increased by donation of the houses which belonged to the table of the Archbishops.

III. Church of Lusk. There are two portions of this Church to-day for Precentor and Treasurer, having on their presentation two vicarages perpetual; but at first this was an united prebend on the foundation of Henry (de Loundres), Archbishop (A.D. 1212). Afterwards it was divided into two prebends, of which one of them was annexed to the Archdeaconry of Dublin, but was exchanged for Yago and Dunethimelack,* and afterwards Archbishop Michael (Tregury, A.D. 1449) altered the arrangement.

The Chapel of Rush. This is one of two chapels, now only subject to the mother Church of Lusk, situated in the lands of the Count of Ormonde.

* The copy in Marsh's Library reads "Taney and Donatymalach."

The Chapel of the Town of the Knights, otherwise **Spincers or Kilnerræ (WHIESTOWN)**.

Grace Dieu, translated by John, Archbishop (Comyn, of Dublin, A.D. 1190), and given to the use of the nuns: originally situated near the town of Lusk. Afterwards King John and King Henry confirmed the arrangement.

XIV. Church of Clonmethan. A sacerdotal prebend in St. Patrick's, and within the lands of Occadesis, in Fingall, which I add on account of the mystery of composition concerning which, in our lesser registry, where mention is made, not only of the Chapel of Fieldstown annexed to this prebend, but also concerning another chapel of the town of Ralph Paston, *alias* Ballyscadden.

Fieldstown (not mentioned alone).

Church of Naul, otherwise the church of the town of Stephen of the cross, together with the tithes and offerings of the land of Richard M' Achana, as well as of the land of Roger of Salopsberrie, whence this is united to the Priory of Lantony concerning churches, chapels, and tithes in the land of Occadesi.

Church of Hollywood, with its chapel. They were formerly two, of which one was formerly called **Gravel, alias Grallagh**, and the other indeed is on the land of Regredus of Riridus, and they belong to the Canons of Lantony, for their own use. One of the chapels is a perpetual vicarage on the presentation of Lantony, but ought to be pensionary to Clonmethan.

Church of Balliogarri (GARRISTOWN), appropriated to the Hospital of St. John of Jerusalem, whose Patron is the King of England. From former times it was united to the Priory of Lantony, near Gloucester, *i.e.*, from the times of John I. (Comyn), Archbishop of Dublin, and of Henry (de Loundres), his successor.

Chapel of Palmerstown is under the mother church preceding. It was first a vicarage: it is now changed to a mercenary vicarage (stipendiary curacy). On account of the smallness of the benefice, it has been transferred to Balliogarry with the consent of Richard the Chamberlain (Strongbow), in the time of King Henry II. The temporalities belong to the Hospital of St. John.

Church of Westpalstown. Just after the Conquest given to Grâce Dieu. It was placed on the land which formerly belonged to the Chief of Westpayle, which was part of the whole land of Occadestis in Fingal. The cure of which is served by a chaplain.

Church of Ballyboghill, under Laurence, Archbishop (of Dublin, A.D. 1162). Count Richard (Strongbow), after he had beheaded McGoghdane in Fingall, with the consent of Robert, son of Stephen, gave it to the Cathedral of the Holy Trinity (Christ Church Cathedral), with the staff of Jesus, which was called bacillus of St. Patrick, but now is, together with ten chapels, subject to the convent of St. Mary, near Dublin. Salva compositione de qua, before the time of Thomas (Archbishop T. Cranlay, A.D. 1397), it was given in exchange for the tithes of Lusk and Kilbarrack.

Church of Ballymadun, with chapel, given to Grâce Dieu by Henry, Archbishop (de Londres, of Dublin, A.D. 1212), in return for the Church of St. Audöen, together with the tithes of Willi Parhune* (*sic*), which here is called the Chapel of Poranstown. The patron was originally John de la Hide, but is now the Lord of Gormanstown.†

XV. **Church of Holmpatrick.** Henry, Archbishop (de Londres, of Dublin), transferred these Canons from the island (Inisppatrick) to the mainland (about A.D. 1220), where now they are placed, whence we are their patron. The Prior has to be confirmed by the Archbishop.

Church of Baldongan was formerly a chapel under Balrothery. The lord of Howth is patron by right of his wife, who was of the family of Bermingham.

XVI. **Church of Balrothery** is the property of the Prior of Kilbixy, *alias* Tristernagh (in Co. W. Meath). The church is portionary‡ to the prebendal church of Lusk, paying £5 sterling for his own use. It has a vicar perpetual on the presentation of the prebendary of Lusk, to

* The copy in Marsh's Library reads "Barhune and Boranstown."

† The copy in Marsh's Library adds :—"Pro cuius pacis reformatio[n]e noster Fulco a monialibus habuit, x.l. libras."

‡ See for explanation, "Swinfield's Household Rolls," Camden Soc., 1854, p. 154.

Church of Balrothery—Continued.

whom the church of Baldongan is pensionary. It was formerly a chapel under the mother church of Lusk, as the aforesaid Baldongan was also from remote times, as also Lambeter at Breomore.

Church of Balscadden, appropriated by Luke, Archbishop (A.D. 1228-1255), to the Cathedral of the Holy Trinity (Christ Church Cathedral), to support four Canons. It was originally called the town of Ralph. Its temporalities are divided between the two cathedrals, but were exchanged for 3 other carucates of land near Carrickmines.

APPENDIX IV.—A.D. 1615.

EXTRACTS relating to Fingal from the "Royal Visitation, A.D. 1615." This visitation was carried out by Archbishop Thomas Jones, in obedience to the command of James I. The Archbishop's original Latin MS. is in the Public Record Office, Dublin. The writing is very difficult to decipher. There is a very imperfect transcript of it also in the Public Record Office, which scarcely helps inquiry.

- I. **f**flnglas (FINGLAS), St. Margaret's, Ward and Ter-tayne (ARTAINE). Church and chapel in good repair. Edward Lee, M.A., curate, a reading minister.
- II. **G**lasnevin. Dean of Christ Church admonished, — Wy-brants, curate, a preacher.
- III. **D**rumoonrath, also Clonturk. Parish Church extinct.
- IV. **C**lontarf. Simon Thelwall, a reading minister.
Killester (not mentioned).
- V. **R**athenny. John Credlan, a reading minister.
- VI. **C**owlocke. Church and chancel in good repair. John Credlan, a reading minister.
- VII. **V**icar Howeth, with Chapel of Kilbarrack. Martin Cox, M.A., and a preacher.
Baldoyle. Patrick Beaghan, curate.
- VIII. **S**antry. Chancel in repair. William Savage, curate.
Cloghran, value £24. James Kegan. Patrick Beaghan, curate.
- IX. **B**algriffin, Chapel at St. Doulough's, looks to St. Doulough's, *i.e.*, is dependent on.
St. Dowlocke. The same Patrick Beaghan.

- X. **Malahide.** Patrick Beaghan, curate.
Portmarnocke. Formerly sequestered. The same
Patrick Beaghan.
- XI. **Swords**, with Chapel of **Kinsally**. Church and chancel
in good repair. Christopher Huetson, a sufficient man,
resident, a preacher.
Lispobel (not mentioned).
Killossery. Church and chancel in good repair. John
Richman, curate.
Killeigh (KILLEEK). No book, no curate, therefore seques-
tration issued.
Kilsallaghan. Church in good repair; chancel ruinous.
John Richman, a reading minister, curate.
Chapelmidway. Church a ruin. Looks to **Kilsalla-ghan**.
- XII. **Donabate.** Church and chancel in good repair. John
Etheridge, a reading minister.
Portrane. No book; no curate.
- XIII. **Luske.** Rectory divided into Church of St. Patrick and
Treasurer. Vicar from both parts, William Sibthorpe,
a reading minister, preacher, resident. Vicarage worth
£30. Church and chapel in good repair. Books.
Kenure and Rush (not mentioned).
- XIV. **Clonmethan.** Church and chancel in good repair
Thomas Richmond, a reading minister and preacher.
Ffilston (FIELDSTOWN), annexed to the same. Church
and chancel ruin. The same Richmond.
Nail. Chapel standing.
Vic. Hollwood, with chapel of **Grallagh**. Terence
Ivers. Val. £20.
Garestowne and **Palmerstowne** annexed. Terence
Ivers, a reading minister. No book. Value £20.
Mespelstowne (WESTPALSTOWN). Chancel in repair.
Book plundered. Nicholas Baron, a reading minister.
Ballybaughhall. Good book. Nicholas Culme, reading
minister.
Vic. Ballymadun. Chancel in repair. {Value £1L.
Nicholas Baron.

XV. Holmpatrick (not mentioned).

Bect. Baldongan. Church and chancel. Value £20.
Thos. Hood, vicar.

XVI. Vic. Balrothery. Church and chancel in good repair.

Books. Value £30. Thos. Haigher, vicar, a reading
minister and preacher.

Balscadden. Church and chancel in good repair. Good
book. Thomas Hood. Rectory impropriation.

Bremore (not mentioned).

APPENDIX V.—A.D. 1630.

EXTRACTS relating to Fingal from an "Account of the Dioces of Dublin, drawn up by Archbishop Bulkeley, and presented to the Privy Council of Ireland, June 1, 1630." The MS. account is in the Library, T.C.D. There is also a translation published in "The Irish Ecclesiastical Record," 1869, Vol.V., p. 145, &c., from which these extracts are taken. Lancelot Bulkeley, D.D., was Archbishop from A.D. 1619 to A.D. 1650. He endeavoured to restrain the seditious harangues which, during his time, were abundantly delivered by the Jesuits and Friars of Dublin. He died, "being spent with grief for the calamities of the times." (Cotton's "Fasti.")

I. **Finglas.** The church and chancel are in very good repair and decency. The parsonage is the corpes of the Chancellorship of St. Patrick's. There is a vicarage endowed upon the parsonage. Mr. Robert Wilson, B.D., and preacher, is vicar, the vicarage being worth £20. The number of communicants last Easter was about 150. There is a common mass-house frequented publicly, since the proclamation, in the town of St. Margaret's in the said parish, yet divers priests, Jesuits, and Friars, whose names the vicar cannot yet learn, have recourse unto the houses of Sir Christopher Plunket, Knt., Robert Barnewall, of Dunbroe, Esq., Henry Sedgrave, of Little Cabragh, gent., and Thomas Warren, of Harristown, yeoman, as their chief maintainers, adherents, and abettors.

II. **Glasnevin** (not mentioned).

III. **Drumconrath**, *alias Clonturk*, no return.

IV. **Clontarf**, Id. **Killester** (not mentioned).

V. **Ratheney**, Id.

VI. Cowlocke, Id. Artaine (not mentioned).

VII. Howthe. The church is in decay, and wants slates and glazing. The chancel well. There come hither to hear Divine Service 30 persons or thereabouts. Mass is commonly said by one Shergall, a priest, in the house of Mr. Richard St. Lawrence of Corston, in the parish of Howthe. Mr. Christopher Huetson is prebend there, whose means are worth fourscore pounds sterling per annum. Mr. Huetson certifies that the lord of Howthe, the heirs of Bealing of Bealingstown, and others, do detain from the incumbent 20 acres of land, 12 houses, and 55 shillings chief rent due to him, and heretofore received by his predecessors.

Baldoyle. The church is altogether ruinous : there is nothing but the bare walls. It is an impropriation. Mr. T. Fitzsimons of the Grainge is farmer to it. The tithes thereof are worth £40 per annum. One Richard Kelly, clk., is curate, and hath but 34 shillings per annum for his pains. There is mass commonly said upon Sundays and holidays in the said Mr. Fitzsimons' house, where the parishioners commonly resort. There are no Protestants in the parish.

Kilbarrack (not mentioned).

VIII. Santry. The church and chauncel are uncovered, and want all necessary ornaments. The great tithes are inappropriate belonging to Swords. There is a vicarage endowed, worth £8 per annum. One Randal Dymocke is curate there. All the parishioners, except very few, are recusants. There is one James Drake, a mass-priest, resident at Tartane (Artane), and commonly saith mass there. There is likewise his brother, a popish schoolmaster, to whom the children thereabouts go to school.

Cloghran—Swords. The church and chauncel is in reasonable repair, only it wants necessary ornaments within. Mass is said in that parish. The mass-priest's name is Marcus Barnwall. Nicholas Culme, clk., is parson, and serves the cure ; his means being worth £22 per annum. All the parishioners being about 48 persons, besides children, are recusants, and none come to church save Mr. Maurice Smyth and his family when they reside there.

IX. **Balgriffin** and **St. Dowlocks** are united. The churches and chauncels are ruinous, and want all ornaments. The tithes are inappropriate, held by Mr. Fagan, of Feltrim, and Mr. Ussher, of Cromlyn. The value of the tithes is unknown to the incumbent. Richard Kelly dischargeth the cure and hath no certain allowance; only for these four years past the Right Hon. the Lord Chancellor allowed him £25, part of which is paid, the rest promised; but for the time to come he knoweth not what to have. All the parishioners are recusants, and resort of Fitzsimons' Grainge and Plunket's Grainge, and some to Howthe.

X. **Mallahyde.** The church and chauncel ruinous. The tithes inappropriate worth £120 per annum. The said Richard Kelly is curate, and hath for serving there but £4 sterling. All the parishioners are recusants, and go to mass now at Mr. Talbott of Mallahyde's house more usually than heretofore. The said Mr. Talbot of Mallahyde is farmer of the tithes.

Portmarnock. The church and chauncel very ruinous. The tithes inappropriate, thought to be worth £50 per annum, held by the Lady Newcomen, Mr. Nicholas Barnewall, of Turvey, and Walter Plunket, of the Grainge. The priest's name is as yet unknown; but mass is said in the said Walter Plunket's house. All the parishioners are recusants. Richard Kelly, clk., is curate, who hath £6 per annum for serving the cure.

XI. **Swordes.** The church, by neglect of the gentlemen of that parish, who are recusants, is lately fallen flat to the ground, and no part standing only some part of the bare walls. There is one Doyle, a mass-priest, who keeps school in the town of Swordes, to whom many gentleman's sons do resort. This priest commonly says mass in the house of Mr. Taylour, of Swordes, gent., whereunto there is great concourse of people on Sundays and holidays. There useth to come to church there about threescore to hear Divine Service and sermon. Mr. Christopher Huetson is vicar there, whose means there are worth £40 per annum.

Kinsaley (not mentioned).

Lispobel (not mentioned).

Killossery. The roof of this church wants a little repair and all other necessaries save books. Mr. Fagan, of Feltrim, is farmer of the rectory, held from the Dean and Chapter of Christ Church Cathedral, for which Mr. Fagan pays per annum £4 10s., being worth £80 per annum. One Richard Kelly, preacher, is curate there, and hath £5 15s. 4d. out of the small tithes there, besides 40 shillings allowed by Mr. Fagan. All the parishioners, except Mr. Boulton, His Majesty's solicitor, and his family, are recusants.

Killiegh (Killeek). This parish church is altogether gone to ruin. The tithes belong to the Dean and Chapter of St. Patrick's, with £22 per annum. They are leased to Mr. Barnwall, of Dunbroe, for which he payeth £4 10s. per annum to the said Dean and Chapter. All the parishioners are recusants, and usually go to hear mass at Swords. The aforesaid Richard Kelly is curate there.

Kilsalchan (Kilsallaghan). The church is out of all repair and ornaments. There are but two in that parish that come to church. There is mass said in the house of Mr. Peter Hoare, of Kilsalchan, who keeps away the glebe land from the vicar; but the priest's name is not certified. The great tithes are inappropriate, and held by Mr. Bise, of Dublin, and Mr. Conran, of Maynstown. Mr. R. Worrall, M.A., and preacher, is vicar there; his means are about £20 per annum.

Chapelmidway (not mentioned).

XII. Donabate. The church and chancel are in reasonable good repair, but want ornaments within. Mr. John Mooney, clerk, is vicar, whose wife is, as he himself has certified under his hand, as rank and violent a recusant as any lives this day in Christendom. He hath not certified the value of that living, nor the priest's name. The parsonage is inappropriate.

Portrauen (Portrane) is an impropriation farmed to Sir W. Ussher, Knt., and Mr. Bart Ball, worth £20 per annum. The church and chancel are down. The parishioners are recusants. There are 10 acres of land belonging to this church, but detained by Mr. John Finglas, gent. Gabriel Etheridge, clk., is curate there.

XIII. Luske. The great tithes of this parish being worth near £200 per annum, belong unto the Chaunter of St. Patrick's and to the Treasurer of the same. The church, for the most part, is decayed and ruinous, and wants all necessary ornaments. The chauncel is in remarkably good repair, and will be made better this summer. There are two public mass-houses, the one in the town of Lusk, belonging to a farmer called Dermott, of Raheny; the other in the town of Rushe, upon that part of it which is called the land of the king, which is held by one called George Delahyde. The priest's name is Patrick Duffe. All the parishioners, being many, are recusants, and none come to church except the Lord Chief Baron and his family, and a few more. Mr. Edward Donnellan, B.D., is vicar there.

Rush and Kenure (not mentioned).

XIV. Clonmetheran. The church and chauncel are up, but not decent within. The tithes belong to Richard Powell, M.A., and preacher, as one of the Prebends of St. Patrick's, and worth £40 per annum. There are not above 10 or 12 in that parish that come to hear Divine Service. William Tedder serves the cure.

Fieldstown (not mentioned).

Hollwood, Grallagh and Nall. The churches and chauncels are ruinous. The tithes are inappropriate, worth per annum, and held by the Right Hon. Lord Viscount Moore. There are not above 8 persons that frequent Divine Service in that parish. Mr. John Hyde, M.A., and preacher, is vicar of Hollwood and curate of the rest, being worth £16 per annum. Mass is commonly said in the houses of Mr. Cadle and Mr. Cruce.

Garristowne and Palmerstowne. The church of Garristowne is ruinous. There is in the town of Garristowne a great void house, covered with straw, whereunto the parishioners resort to hear Mass. John Rooney, clk., is vicar. Palmerstowne is annexed unto Garristowne. It is an impropriation formed by the Lady Dungan, now married to William Archbold, Esq. The great tithes are worth £38 per annum. The vicar certifies that he had not above 20 shillings a-year out of it for these 10 years

Garristowne and Palmerstowne—Continued.

past. The chauncel is down. Almost all the parishioners are recusants.

Westpelstown is an impropriation. John Weston, of Dublin, is farmer. The tithes are usually set for 100 barrels of corn per annum. William Tedder is curate, and hath but 30 or 40 shillings a year for serving the cure. The church and chauncel are down. The parishioners are all recusants, save one man called Thomas Millington. They resort to Mass to the house of the Dowager Lady Howthe. The mass-priest's name is Roger Begg.

Balliboghall. The church and chauncel are much out of repair. The tithes are inappropriate, estimated to be worth five score packs of corn per annum, belonging to the Swordes. Gabriel Etheridge, clk., is curate, who hath the small tithes, being worth £5 per annum, for serving the cure. All the parishioners are recusants. The curate certifies that there was wont to be paid by the Lord Deputy or Lord Justices of the King to the curate by way of concordatum, the sum of £3 sterling, of which he is behind these four years.

Ballymadon is an impropriation farmed to Mr. Patrick Barnewall, of Shallon. The great tithes are worth £60 per annum. The church is in ruin, the chauncel down, and wants all ornaments befitting. There is a vicarage endowed upon the parsonage, worth £7 per annum, and William Teddar is vicar there.

XV. Holmepatrick. The parish church is in good repair. The tithes are inappropriate, farmed to Sir Barnaby Bryan. The cure is served by Thomas Doughtie, for which he hath 40 shillings per annum. He certifies that there is a stipend of £4 13s. 4d., reserved by letters patent for the curate, which is detained by Mr. Derrick Hubbard, tenant to Sir Barnaby Bryan. There are about 20 inhabitants in that parish who commonly frequent Divine Service. All the rest are recusants.

Baldongan lieth altogether ruinous, wanting a roof these many years. Thomas Doughty, M.A., and preacher, is parson, whose means are not worth but £20 per annum. There is not one Protestant in the parish. There is one

Baldongan—Continued.

Mr. Clarke, as they call him, a mass-priest that keepeth school, and sayeth mass every Sunday and holiday in Mr. Nicholas Fitzwilliam's house at Baldongan, unto whom all the inhabitants round about resort to hear mass.

XVI. Balrothery. The church and chauncel are out of all repair, and want ornaments. It is an impropriation farmed by Mr. William Pierce, of Trastenagh. All the parishioners are recusants, except 14 who come to church. Robert Worrall, M.A., and preacher, is vicar, whose means there are worth but £20 per annum. It is certified that mass is said in the gentlemen's houses in that parish, especially in Brymore and Stephenton.

Balskadan. The church and chauncel are in good repair. The great tithes belong to the Treasurer of Christ Church. There is a vicarage endowed and lately conferred on Nicholas Culme, clk. It is worth, as he certifies, £8 per annum. There hath been mass said in that parish every Sunday before and since the proclamation in the new dwelling-house of Mr. George Taafe, called the Grainge of Balskadan, by one Patrick Conell, a mass priest, who dwells at the Nall. The whole parishioners, being in number 178 persons, usually resort to mass, those only excepted who usually frequent Divine Service.

Bremore (not mentioned).

APPENDIX VI.—A.D. 1659.

EXTRACTS relating to Fingal from MS. census now in the Royal Irish Academy, probable date 1659, attributed to Sir William Petty. This census is made by townlands grouped under parishes. In some cases it is made by villages or towns. It is the earliest known census of Ireland. It attempts to distinguish the population by nationalities, not by religion. For comparison, the total population of each parish, according to the last census (1881) is also given.

	1659.		1881.
	English.	Irish.	
I. Finglas ...	59	175	3242
St. Margaret's ...	23	105	332
Tartayn ...	8	32	953
Ward (<i>here under Castleknock</i>)	8	84	75
II. Glasnevin (not mentioned)			1741
III. Clanturke (<i>Drumcondra</i>) ..	37	97	3171
IV. Olontarfe ...	45	34	2804
Killester (<i>here under Finglas</i>)	12	20	443
V. Rathenny ...	6	84	426
VI. Cowlooke ...	14	85	780
VII. Howth ...	21	70	1866
The Town... ...	27	88	—
Kilbarraock ...	0	30	260
Baldoyle ...	10	91	841
VIII. Santry ...	70	195	860
Cloghron ...	24	54	303

Sir W. Petty's Census, A.D. 1659. 219

			1659.		1881.
			English.	Irish.	
IX.	Balgriffin ...	...	9	56	407
X.	Malahide ...	...	36	83	1189
	Portmarnock	...	13	79	457
XI.	Swords ...	...	67	490	2181
	The Town ...	...	47	192	—
	Kinsaley ...	...	30	117	544
	Killeigh ...	...	8	40	86
	Killossory ...	...	21	65	220
	Kilsallaghan	...	17	152	251
XII.	Donabate ...	...	41	130	270
	Portrane ...	...	9	123	594
	Lambay Island	...	—	9	—
XIII.	Lusk ... <i>(including)</i>	...	97	213	3607
	Whitestown	...	10	43	26
	E. & W. Lusk <i>(including)</i>	...	82	243	—
	Kinnure ...	...	6	31	—
	Rush ...	...	40	116	702
	Graesedieve	...	9	59	20
XIV.	Clonmedane	...	15	125	286
	Fieldstown	...	3	37	—
	Hollywood	...	37	181	429
	Naall ...	...	22	114	431
	Garistowne	...	34	335	935
	Palmerstowne	...	10	74	106
	West Palstowne	...	24	78	89
	Ballyboughall	...	25	122	291
	Ballymadone	...	29	137	266
XV.	Holme Patrick	...	33	69	2623
	Skerries, Town	...	24	32	—
	Baldongan	...	20	28	61

	1659.		1881.	
			English.	Irish.
XVI. Balroder ... <i>(including)</i>	55	149
Balbriggan	4	26
Balscadden	23	167
Total,	1264	5159
Total Population,	...		6,423	38,317

In three cases a list of the "principal Irish names," with the number of persons bearing them, is given. Some of these names have an English look about them. They are as follows:—

Finglas.—Birne, 13; Birmingham, 12; Butterly, 8; Connor, 10; Casey, 10; Coleman, 9; Doyle, 8; Daly, 10; Dowdall, 9; Daniel or Donel, 12; Kelly, 36; Lennan, 7; Lynch or Lynchy, 10; Maccan, 10; Murray, 9; Quinne, 11; Realy, 9; Ryan, 11; Walsh, 19; Whyte, 12.

Clonturk.—Archbould, 12; Bryan, 9; Eirne, 26; Casey, 8; Connor, 10; Doyle, 13; Farrell, 9; Kelly, 23; Lawless, 9; Murphy, 10; Smith, 11; Walsh, 8; White, 11.

Hollywood.—Birne, 11; Browne, 10; Brayne, 11; Boylan, 7; Coleman, 7; Callan, 11; Connor, 11; Corbally, 9; Cruise, 10; Dowdall, 12; Dermot, 10; Duff, 9; Don, 7; English, 15; Fulham, 8; Farrell, 12; Harford, 17; Kelly, 26; Laundy, 8; Loghlin, 9; Lynch, 9; Maccan, 10; Murphy, 7; Murray, 14; Martyn, 13; Mahowne or Mahon, 9; Quin, 10; Russell, 15; Realy, 11; Walsh, 14; White, 17; Wade, 10.*

* In no case does the total number of those stated to have Irish names in the three parishes above mentioned agree with the figures after the same parishes in the second column of the census. Probably names from neighbouring districts or dependent parishes were included.

APPENDIX VII.—A.D. 1887.

THE Parishes and Churches of Fingal previously referred to are now grouped in the following Unions :—

I. (a) Finglas, including (b) St. Margaret's and (c) Ward.

(a) **Finglas** (*Fionglaise, pure streamlet*). The present church, built on a new site, was consecrated, April 20, 1843, as “The Church of St. Canice.” It is a plain, neat, oblong building, running east and west. It is entered by a porch at the west. Over this porch there is a gable having a single-arched bell-turret. The church is without a chancel.

The older church, also dedicated to St. Canice, has been a ruin since 1843. Some of the oaken beams of the roofs still survive. This church is situated in the north-west corner of the ancient burying-ground. No record exists of when it was built. It stands on the site of the ancient abbey. It consists of a nave, 48 feet long, divided into two aisles, that to the north being 28 feet wide, while that to the south is 16 feet wide. At the east end of the north aisle there is a chancel 34 feet long by 22 wide, separated from the aisle by a fine lancet arch, which spans the entire width of the building. There is a large E. window in the chancel, and there is a window at either side of it. The aisles are separated by two large semicircular arches, and each aisle had its own roof and gables. The W. gable of the larger aisle was surmounted by a bell-turret, which has disappeared. The church is entered through a stone-roofed porch, opening into the N.W. end of this aisle, which is 15 feet wide by 8 long. The nave is lighted

Finglas—Continued.

by 2 W., I.E. and I.N. windows. The walls are very thick, and of plain rubble masonry. In the churchyard many celebrated people have been buried from ancient times. In its S.E. corner the old cross of Nethercross stands where the Rev. Robert Walsh placed it early in this century. Its shaft is 7 feet high, its arms 5 feet long. It stands on a stone base $2\frac{1}{2}$ feet square, and 2 feet deep. The material is granite, the base being much finer and denser stone than the cross. The result is that the vicissitudes of time have marred the carving, and only the rough outline of it can now be traced.

(b) **St. Margaret's Chapel** at Dunsoghly, called also Dovemachenor, A.D. 1275, or Donoughmore (*i.e.*, great church), A.D. 1532. It was appropriately called the "great church." The existing ruins are of a building which must have been extensive, and of architectural beauty unusual in the Fingal churches. The walls are standing, except the W. wall, and are 54 feet long by 24 wide. Attached to the S.E. is a small unroofed but otherwise fairly perfect chapel, of carefully-chiselled stone, 30 feet long by 19 wide, of which an inscription states it was built by Sir John Plunkett, of Dunsoghly, who died A.D. 1582. From this chapel there extends to the S. a mortuary chapel of cut stone, and of graceful proportions, about ten feet square. St. Margaret's chapel was apparently in use A.D. 1532, but by A.D. 1615 it had become a ruin, and has remained so ever since.

(c) **Ward**, St. Brigid's Chapel at. A portion of a small rude gable is all that is visible of this chapel now. The chapel was used for Divine Service so late as A.D. 1535. We find the tithes of the parish granted to certain persons in that year on condition they provided a chaplain and repaired the chancel. The parish is at the extreme S.W. of Fingal.

II. Glasnevin (Glaise-Naeidhen, *i.e.*, Naeidhe's streamlet). The present church was rebuilt in 1707, when it was consecrated by Archbishop King. It probably stands on the site of the old ecclesiastical foundation dedicated to St. Mobi, its founder. The church is a plain, oblong

Churches in Use or in Ruin, A.D. 1887.

Glasnevin—Continued.

quadrangular building, 60 feet long by 31 feet wide. A low tower, some 18 feet square, is united to the W. end of the church. The tower is older than the church, and, like it, is without ecclesiastical ornamentation. Mant's "History of the Church of Ireland" preserves an interesting statement by Archbishop King of the benefits conferred on the neighbourhood by this church :—

"Glasnevin was the receptacle of thieves and rogues. The first search, when anything was stolen, was there, and when any couple had a mind to retire to be wicked, there was their harbour. But since the church was built, and service regularly settled, all these evils are vanished. Good houses are built in it, and the place civilised."

III. Drumcondra (*i.e.*, *Conra's ridge*), or Clonturk (*the boar's meadow*).

Clonturk. The present church was consecrated July 12th, 1743, and probably stands on the site of the original church dedicated to St. John Baptist. It is a plain, oblong, rectangular building without a chancel, 68 feet by 36, having an unadorned single-arch bell-turret on the W. gable. The whole parish belonged to the Priory of All Hallows. On the dissolution of the Priory, the parish became vested in the Corporation of Dublin. The arms of the Corporation still remain on the interior S. wall—a memorial of the past, when the Corporation held the advowson of the parish, and attended Divine Service in this church once each year in state. If the edifice be very plain, that cannot be said of a work of art it contains. On the N. wall of the interior is a very beautiful white marble monument, containing three life-sized figures, erected to the memory of Marmaduke Coghill, b. 1673, d. 1738, who was Chancellor of the Irish Exchequer, and M.P. successively for Armagh and T.C.D. The gracefulness of the monument is marred by a rather uncouth and very lengthy inscription. This inscription enters with remarkable minuteness of detail into the events of Mr. Coghill's life, and the many virtues attributed to him, and concludes by giving information of a kind not usually thus imparted to posterity,

Clonturk—Continued.

"he died of gout in the stomach." His sister Mary, who erected the monument, also built the church to his memory.

The townland of Donnycarney was in early times a part of Artaine parish. It now belongs to Clonturk. There was a church in Donnycarney in the year 1106, as the following extract from the "Annals of the Four Masters," under that date, proves :—"A.D. 1106. Domhnall, chief successor of Patrick, went to Ath-Cliath (Dublin) to make peace between Domhnall ua Lochlainn and Muircheartach ua Brian, where he took his death sickness, and he was carried in his sickness to Domhnach-aithir-Eamhna (*i.e., the church to the east of Eamhain*—Mr. O'Donovan has identified this place with Donnycarney), and he was anointed there. He was afterwards removed to the Daimhliag of Ard-Macha (*i.e., the cathedral church of Armagh*), where he died on August 12th." This Domhnach, or Donald, was Archbishop of Armagh (1092—1106). He belonged to a family which had held the Archbispopric for some time. His brother Maelisa had been Archbishop (1065—1092), and his father Amalgaid had also been Archbishop (1021—1050). There is not any trace now of where the church of Donnycarney stood. The townland belonged to All Hallows Priory, and on the suppression of the Priory was granted with Baldoyle and Clonturk to the Corporation of Dublin.

IV. (a) Clontarf, including (b) Killester.

(a) Clontarf (*the bull's meadow*). The present parish church of Clontarf was consecrated May 14, 1866, as "The church of St. John Baptist." It is a very handsome building in granite ashlar, faced by cut Milverton stone. In shape it is irregularly cruciform. It is about 90 feet long and 40 wide; transepts extend about 24 feet N. and S. at the E. end. There is a fine 6-light E. window, with multi-foiled arch, filled with rich stained glass. To the N.W. corner stands a tower about 18 feet square, supporting a lofty and graceful octagon spire of Milverton chiselled stone.

Clontarf—continued.

The former parish church, also dedicated to St. John Baptist, and rebuilt in 1609, on the site of the ancient monastery, is still very perfect, except that it is unroofed. It stands in the enclosed graveyard at the N.E. boundary of the demesne of Clontarf Castle. It was an extremely plain church, running due E. and W., 75 feet long by 25 wide. The W. gable is still surmounted by a high, one-arched bell-turret, of ungraceful proportions. It was in use until the present church was built. The noise of conflicting tides over the sands, now called "The Bull"—supposed to be like the bellowing of a bull—is said to have given its name to the district.

(b) **Killester.** Killester Church is situated about half a mile N. of Clontarf Castle. It must have been a very plain building, of roughly hammered stone. The ruins are now hidden beneath a rank growth of elder trees, and the site of them is completely shut out from public view by a high stone wall. They run due E. and W., are about 40 feet long by 18 wide. The E. and W. gables are standing, but no belfry remains. Each gable has a window. The N. wall is very broken. The S. wall is more perfect, and has a low-arched doorway.

V. **Raheny** (*the fort of Enna*). The existing church, dedicated to St. Assan, was rebuilt, as a tablet on the N. wall states, A.D. 1712, probably on the site of the original chapel. It is a small oblong quadrangular building of the plainest description, 56 feet long by 26 feet wide, running due E. and W. The church is entered by a small, plain porch under the W. gable, which is surmounted by a double-arched bell-turret. It is very probable that the raised ground on which the church stands was once part of the Rath which gives its name to the parish.

This church is about to give place to a very beautiful successor, built entirely at the cost of Lord Ardilaun, owner of the land on which it is reared. As Fingal has no church to compare with it in perfectness of detail, and in general symmetry of its proportions; and as in these particulars it is one of the most interest-

Raheny—continued.

ing parochial churches in Ireland, it is well to give a somewhat exact account of it. It is built in the Early English style, rather severely treated. It is cruciform, 75 feet from E. to W., and 47 feet at its greatest breadth. The outer walls are built of granite, faced in broken Ashlar, with cut-stone dressings of limestone. At the S.W. is the principal doorway in the tower, facing E., which is elaborately moulded, and enriched by carved members. The tower is in three stages surmounted by an octagon spire, with angle turrets. The height from the ground to the apex of the weather-cock is 110 feet. The belfry has two lancet windows at each face; its angles are buttressed by octagon turrets, a small parapet runs between these, and in front small balconies. There are four small angle turrets springing from the spire above the belfry turrets finishing like these in spirelets. The porch underneath the belfry is lighted by two two-light windows with shafted jambs, and richly moulded arches. Opposite the doorway, from the porch into the nave, is a richly moulded and carved archway, leading to the baptistery, which has three single windows groined in Bath stone, the ribs of the groining being carried on black marble shafts. The nave is lighted by a four-light window in the W. gable, and by three single lancets on each side; the internal arches of these are trefoil in form. All the internal walls and arches are of Bath stone. The roof is of pitch pine, the trusses spring from the caps of small marble columns, which are carried on carved corbels. The ceiling is waggon-head, and is divided into panels. The transepts are entered from the nave by two arches, with triple columns to the jambs. The N. transept contains the organ, behind which is the choir vestry. The S. transept is a mortuary chapel, entered by a small W. door. Underneath it is a vault. The treatment of the transepts is mainly the same as that of the nave; but the gable windows are two-light, enriched by carved spandrels round the arches, those in the S. containing the arms of the generous donor. The chancel, which is 20 feet long by 15 wide, is much more richly and elaborately treated

Raheny—continued.

than the rest of the building. The chancel arch—over which is a gable—is elaborately moulded and carved, the shafts being of marble, two on each side. The chancel is lighted by a three-light window in the gable, and three single lancets in the S. side; the latter are treated with splay jambs, and trefoil internal arches enriched with carving, and enclosed in a rich arcade of three arches with marble shafts. The gable window is richly treated with shafted jambs and mullions. The windows, it is hoped, will in time be all filled with stained glass, a series of designs having been selected for the purpose. The vestry is to the N. of the chancel, and opens into it through a doorway, the design of which and of the N. wall corresponds, as far as possible, with that of the S. wall. The ceiling of the chancel is a barrel vault, with richly moulded ribs dividing into panels. It is hoped that this fair edifice will be ready for its uses early in 1888.

VI. (a) **Coolock**, including (b) **Artaine**.

(a) **Coolock** (*little corner*). The present church was consecrated on Sept. 20th, 1760, as the Church of St. John the Evangelist, and was enlarged by the addition of transepts, A.D. 1818. It was erected on the site of the original church, which was dedicated to St. Brendan. It is a plain cruciform edifice, lying E. and W. There was added in 1791 a square tower at the W. end, surmounted by a spire, quite in keeping with the rest of the building.

(b) **Artaine**. Tirtane (*Int. Artan, i.e., the little height*) chapel, dedicated to St. Nicholas, was formerly dependent on Finglas. The district is now part of Coolock parish. Geographical considerations plainly made this desirable. The ruins of the chapel stand in a disused graveyard, on the N.E. bounds of the grounds of Artaine Reformatory. The remains of the chapel are very ruinous. The building runs due E. and W., and is of the roughest masonry, about 36 feet long and 18 wide. The E. and W. gables, each with a small lancet-arched window, remain in a dilapidated condition. The N. and S. walls have entirely disappeared.

Artaine—continued.

The chapel was probably used for Divine Service A.D. 1535, as the tithes of the parish were granted in that year to T. Howth, on condition that he provided a chaplain and repaired the chancel. When Mr. Austin Cooper visited it in 1783, the ruins were in much better preservation. He mentions a stoup for holy water at the doorway, which was suggestive of an origin in pre-Reformation times.

VII. (a) **Howth**, including (b) **Baldoyle**; (c) **Kilbarrack**; (d) **Ireland's Eye**; and (e) **St. Fintan's**.

(a) **Howth** (Danish, Hoved, *i.e.*, a headland, the same as the Irish Edar). The present parish church stands on a wooded eminence, about half a mile to the S.W. of the harbour. It is a handsome Gothic church, in cut stone and carved dressings, with bell-tower and graceful spire to the N.W. of it. The Church is composed of a nave, with centre and side aisles. It is about 100 feet long and 50 feet wide. The chancel at the E. end is about 16 feet long, and about 26 wide.

It was consecrated July 3rd, 1866, as "the Parish Church of Howth." It was built on the site of its immediate predecessor, which was consecrated, October 27, 1816, as "the Parish Church of the prebend and curacy of Howth."

The ruins of the ancient abbey, founded in 1235, stand on a rocky eminence to the S.E. of the harbour. The site is suggestive of the mixed ecclesiastical and military character of the Roman church of the time. The abbey consists of a nave 105 feet long and 42 wide, divided into two aisles of unequal length by a row of six pointed arches, two of which have been recently rebuilt. Each aisle has an E. window. The gables of each are standing; apparently one roof covered both. The larger window is three-light, the outer lights trefoiled at the top. The centre light is pointed above an archway. The smaller window has also three lights, the centre the highest, all three having at their tops semicircular arches. There is an entrance both to the S. and to the N. aisle, through doorways having Gothic pointed

Howth—continued.

arches. On the S. there are remains of a porch about 12 feet square, the doorway of which is still perfect. At the S.E. end of the chancel is a small niche or fenes-tella, with a foiled arch, probably for a piscina. There are four windows in the N. wall of N. aisle, and the same number in the S. wall of the S. aisle. The S.W. gable is of massive proportions. Its wall is about 8½ feet thick. Above it stands a lofty three-arch bell-turret. There are stairs ascending to this turret at the W., shielded by the embattled parapet wall of the outside of the top of the gable slope. There is a window in an arched recess of this gable. The N.W. gable is smaller. It has a pointed Gothic arched doorway, and above it is a two-light window with trefoil arch. To the S. of the abbey are the remains of the ancient college, said to have included a hall, a kitchen, and seven cells. They are now tenements, inhabited chiefly by an inferior class of lodgers.

(b) **Baldoyle** (*the town of the black stranger*). The ruins of this chapel stand in a small churchyard, surrounded by what are now the grounds of the Grange House. They are very perfect, but have the appearance of extensive restoration. The chapel is a small oblong building running E. and W. The side walls are nearly perfect. The E. gable is pierced by an arched two-light foiled window. The W. gable, also pierced by a small window, is capped by a double-arched bell-turret. The building is common rubble masonry, about 40 feet long and 18 feet wide. It was evidently used for Divine Service up to A.D. 1615. It became a ruin by A.D. 1630, and has remained so ever since.

(c) **Killbarrack** (*i.e., Church of St. Berach or Barroc*), or Mone, its earlier name (Moin, *i.e., a bog*, or possibly Muine, *i.e., shrubbery*). To the N. of the road, which leads from Raheny to Howth, and about half way, the ruins of the chapel stand. A nave, chancel, and side aisle, running E. and W., can be still easily traced. The nave is about 30 feet long by 18 wide. The chancel about 12 feet square. The aisle is about

Kilbarrack—*continued.*

10 feet wide. It is to the S. Apparently it extended the full length of chancel and nave, which open into the aisle by a series of circular arches. Nothing remains of the W. gables except foundations. The chancel arch is very small, having a span of only about 5 feet. The E. gables, pierced by small lancet-arched windows, and the N. and S. walls of the nave, remain, but they are rather ruinous. The masonry of all is of the roughest, much of it being composed of boulder stones as they were taken from the adjoining beach.

- (d) **Ireland's Eye** (Inis-Erann, Irish: Ereamh-Ey, Danish, i.e., *The Isle of Eria*). The original church on this island was dedicated to St. Nessan. We know that a church was founded here A.D. 570. The present building has been a ruin, since the transference of its services and clergy, A.D. 1235, to the mainland at Howth, when the Celtic dedication was merged into a new one to B.V.M. This small and interesting church has been extensively restored. The walls and gables have been made complete. They are very thick, and form a building, of which the nave is about 34 feet long and 20 wide. The chancel is about 11 feet long by 15 wide. The chancel has two small rude windows to N. and S., and a long narrow circular-arched E. window. It has a stone-arched roof, on which there is the foundation of a circular bell-tower, 42 feet in circumference. This tower was probably about 60 feet high, according to Dr. Petrie. In the W. gable is the small semicircular arched door, 6 feet 6 inches high, 2 feet 8 inches wide at the impost, and 3 feet wide at the base. The N. and S. walls of the nave have each a small narrow window. Only nine churches with round towers thus attached have been found in Ireland, and two in the Orkneys. The date of two of these buildings is known, from which the age of the others may be approximately fixed. One at Clonmacnois, and another at Dungiven, were built A.D. 1100. It is true that Dr. Petrie at one time suggested the date of the church on Ireland's Eye to be the middle of the seventh century (see “Ecclesiastical

Ireland's Eye—continued.

Architecture of Ireland," p. 177); but his views as to the antiquity of such structures were much modified by the year 1864, when he arrived at the conclusion that they were of a much later period than he at first supposed. (See "Life of George Petrie, LL.D.," pp. 182-200.)

(c) **St. Flintan's Oratory.** On the W. slope of the Hill of Howth, near Sutton, are the ruins of this little chapel, about 21 feet long by 12 feet wide outside. They have been well preserved, and are very perfect. A small door is in the W. gable. Over it is a curious circular window, about one foot in diameter, made of two rudely cut stones, and all is surmounted by a one-arched bell-turret. In the E. gable is a small oblong window, with rudely cut stone jambs, surmounted by a rough arch. There are some very quaint small square windows in the N. and S. walls, and within, three square niches. The Saint, or his disciples, chose a lovely site. They had before them all the panorama of Ath-Cliath and its harbour, with their glorious background of mountains. It is impossible to say when this oratory was built.

VIII. (a) **Santry**, including (b) **Cloghran**.

(a) **Santry** (*Seantruibh, i.e., old house*). The present plain oblong quadrangular edifice, dedicated to St. Pappan, was built A.D. 1709, on the site of a more stately church built about the thirteenth century, which latter, in its turn, it is said, rose on the ruins of a small chapel founded by a St. Pappan in the sixth century. The W. gable is surmounted by a double-arched bell-turret. Rev. B. W. Adams, D.D., late Rector of the Parish, collected an immense amount of interesting information concerning the parishes of Santry and Cloghran, which he published under the title, "History and Description of Santry and Cloghran Parishes," London, 1883.

(b) **Cloghran** (*little stony place*). The church was erected A.D. 1712. It is a small and very plain oblong quadrangular edifice. It occupies the site of a larger building consisting of nave and chancel, which fell to ruin early in the 17th century. The W. gable of this latter building is all that remains of it; it forms part of the

Cloghran—continued.

present building, and is surmounted by the belfry-turret so usual in Fingal, and which, in this case, is triple-arched.

IX. (a) St. Doulagh's having absorbed Balgriffin.

(a) **St. Doulagh's.** The ancient part of this church was restored, and the new part built, A.D. 1864, and consecrated by Archbishop Trench, Jan. 25, 1865. A small church, attached to the N. of the old part, had been built in 1775, but was very much out of repair by 1860, and gave place to the new building of 1864. The new part stands to the N. and W. of the old. It is a small building, consisting of nave and chancel, whose general style has been, as far as possible, assimilated to that of the old. Bishop Reeves remarks that what is now the old part of St. Doulagh's Church is not mentioned in diocesan or legal records until the close of the 15th century. This is very curious, considering its great antiquity. He says: "This pile [*i.e.*, the ancient part], which measures about 48 by 18 feet, comprises seven apartments, and three stone staircases; and while its position, E. and W., and the character of the E. portion, indicate its employment as a place of worship, its other features show that its use, as such, was limited to the purposes of an individual hermit, or a small community who occupied the building. It would seem that soon after the erection of the parish church of Balgriffin, in the 12th century, a chapel was built on or beside the site of St. Doulagh's original cell, then probably a ruin. The pile, as it now stands, consists mainly of three compartments—the E. portion, the W. portion, and the tower. These are coeval in their structure, though differing in the character of their masonry, and seem to point to the early part of the 13th century as the period of their construction. The principal window in the S. wall of the E. portion, which is one of the oldest features of the building, is referred to about 1230. About 1406 possibly some slight changes may have been made in the structure of the building. About 1506 its final changes were

St. Doulagh's—continued.

no doubt made, and its most modern features attached to it. Of this unique pile, the most curious portion is the small cell or chamber on the ground at the W. end. Here the original recluse had his abode; here is the reputed altar-tomb of the founder, and underneath the floor are, probably, the remains of more than one anchorite who was pent up within these narrow precincts." All the old part of the building, except the square tower, is covered by a high-pitched stone roof. Dr. Reeves gives good reason for believing that St. Doulagh or Duilech, the founder, flourished about the year 600.

In the field to the north of the church is an interesting well of great reputed sanctity in the middle ages. It is covered in by an octagon stone-roofed enclosure, lit with cross-shaped windows, on the inside walls of which traces still remain of emblematic frescoes, which Mr. Fagan, of Feltrim, had painted in 1609. (See "Grose's and Ledwich's Antiquities.") A Baptistry farther to the N. is supplied underground from the well.

(b) **Balgriffin** (*the town of Griffin*). This church was dedicated to St. Sampson.

Dr. Reeves, in his "Memoirs of St. Doulagh's," states, in A.D. 1859, that "the church was founded close to the manorial castle of Balgriffin, and its outline is still discernible on the sward at the left-hand side entering the avenue of Balgriffin Park. It is not marked on the Ordnance Survey, and might escape any eye but one accustomed to the shades of extinct churches." It is mentioned in all the previous diocesan returns, but is stated to be ruinous in the return of A.D. 1630. The writer has searched in vain for its remaining shades in A.D. 1887.

X. (a) **Malahide**, including (b) **Portmarnock**.

(a) **Malahide** (*Baile-atha-Id, i.e., the town of Id's ford*). The present ivy-clad church was consecrated Nov. 21, 1822, as the "Church of St. Andrew." The S. aisle was added in 1870. The building is now of cruciform shape. The length of the nave is 60 feet by 28 feet wide; transepts 30 feet wide extend 18 feet at both sides of the

Malahide—continued.

N.E. end of the nave. The chancel extends 14 feet to N.E., and is 18 feet wide. To the N.W. is a square embattled tower, used as clock-tower and belfry. The church is Gothic in style; and though it has no special architectural attractions, its general appearance, as well as its striking position on the tree-crowned slope of Malahide hill, combine to make it one of the prettiest of the Fingal churches. It succeeded, at the long interval of 173 years, the ancient chapel of Malahide referred to in all but one of the previous returns, for it seems not to have been assessed for "Peter's pence" in 1302.

This chapel stands in the demesne of Malahide, and close to the castle. Its ruins, which are very perfect, show that it must have been one of the finest and largest of the parochial churches of Fingal. It consists of nave and chancel, running due E. and W. The chancel is about 30 feet long by 22 wide. There is a fine three-light E. window. There are two small lancet windows in the N. wall, and one in the S. wall. There is a lofty pointed chancel arch, with a span of about 20 feet. At the S. E. corner of the chancel is a small pointed-arched door, leading to a two-storied building, about 12 feet square, of later date. This was probably originally intended for a vestry or residence. It has been used through many centuries as the burial-place of the lords of the manor. The nave is apparently of later date than the chancel, and is in a more ornate style of architecture. It measures about 54 feet long by 24 wide. In both S. and N. walls are pointed-arched doorways with well-cut stone jambs and drip-stones. The drip-stone of the S. door is surmounted by a curious mitred head, and at one side of the door is a stoup. The W. gable is very perfect, and is surmounted by a lofty three-arched bell-turret. It has also a fine Gothic three-light window with pointed arches and crocketted ogee canopies. In the centre of the nave is the interesting monument of her who was "maid, wife, and widow in one day." Her pathetic story has been told in Gerald Griffin's poem: "The joybells are ringing in gay Malahide." The

Malahide—continued.

Hon. Maud Plunket, wife of Sir Richard Talbot, of Malahide, had, as her first husband, Hussey, Baron of Galtrim, who was killed in battle on the day of his marriage. A well-cut recumbent effigy of this lady, in the horned-cap of the 15th century, is carved in bold relief on this altar-tomb. The destruction of this interesting church is due to Oliver Cromwell. After he took Drogheda, in 1649, he left his lieutenant Myles Corbet, in occupation of Malahide Castle, having ejected the owner. Corbet desecrated the church by stabbing his horses there, and before he left the castle he unroofed the church —according to one story—using its lead to make bullets for his soldiers. The church has been a ruin ever since.

- (b) **Portmarnock**, or Port St. Marnock (*the landing-place of Marnock*). This church, situated in what is now St. Marnock's demesne, is mentioned in most of the diocesan returns since the English invasion. It was probably used up to A.D. 1615, but by A.D. 1630 Archbishop Bulkeley states that "church and chancel were very ruinous." They have been ruins ever since. They run due E. and W., 58 feet long by 18 feet wide. About half of the side walls are standing. The E. window is built up, as are also small windows on each side of the chancel. In the S.E. corner of the chancel there is a small circular-arched fenestella, for a piscina. All of the E. gable is standing and also all of the W. gable, which is capped by the triple-arched bell-turret, so common in Fingal, but with this variation, that one of the arches is placed above the other two. The W. gable is pierced by a small, rudely-arched window. The church which now takes its place was built A.D. 1789, and consecrated May 26, A.D. 1790, as "the Parish Church of Portmarnock." It is a plain oblong quadrangular building, 42 feet long by 25 wide, with a lofty embattled bell-tower to the W. 14 feet square. At the E. end is a small tribuna, with conched semicircular apsis, about 8 feet deep, which serves as the chancel.

XI. (a) **Swords**, with its chapels, and including (b) **Lispobel**,
(c) **Kinsaley**, (d) **Killossery**, (e) **Killeek**, (f)
Killsallaghan, (g) **Chapelmidway**, (h) **Glas-**
more.

(a) **Swords**, Sord Choluim-Chille (*sord, i.e., pure*). It would be impossible, within the limits assigned to these sketches, to give an adequate description of the interesting ecclesiastical buildings of Swords. The present parochial church, dedicated, like its predecessors, to St. Columba, was completed in 1818. It stands on the site of its predecessors. It is a handsome oblong quadrangular building of hewn stone, in the early English pointed style. It is 84 feet long by 32 feet wide. The walls on each side are supported by a series of seven massive buttresses, surmounted by graceful pinnacles. To the N.W. stands distinct from the church the massive square belfry of the ancient abbey. It is about 68 feet high, 27 feet wide on the S. face, by 30 on the W. face. In an illustration in Grose's Antiquities (1791) the ruins of the abbey are represented as attached to the S. of this belfry. To the N. of this belfry, and also distinct from it, is the interesting round tower 75 feet high, of which a description is given at p. 60. The extensive ruins of the ancient country palace of the Archbishops of Dublin stand at the N. end of the town of Swords. The embattled walls surrounding it are still very perfect. The palace was built in troublous times, and was meant to be used as a place of defence as well as of residence. It was built about the year 1200, but was only used for about a century and a quarter. In 1324 Archbishop de Bicknor built another country palace at Tallaght, which continued to be the country seat of the archbishops until 1821. An inquisition on Swords was held in Dublin in 1326, when its palace was beginning to fall into decay. A report is preserved among the diocesan records. From this we can form an accurate idea of what buildings these old walls included. "There is in this place a hall and a chamber for the archbishop adjoining the said hall, the walls of which are of stone crenellated after the manner of a castle, covered with

Swords—continued.

shingles. Further, there is in the same place a kitchen with a larder, the walls of which are of stone, roofed with shingles, and there is in the same place a chapel, the walls of which are of stone roofed with shingles. And there was in the same place a chamber for friars, with a cloister, which have lately fallen. And there is in the same place a chamber for the constable beside the gates, and four chambers for soldiers or wardens, roofed with shingles, under which is a stable and a bakehouse. And there was in the same place a house for a dairy and a workshop, which have lately fallen. And there are in the same place, in the haggard, a shed made with planks and thatched with straw, and a granary made of wood and roofed with boards, and a cow-house for housing farm horses and bullocks. . . . The premises need thorough repair." Many of the details here mentioned can still be recognised. The famous well which gave its name to Swords is still used. A relic of Swords once highly venerated has disappeared, called the "Pardon Crosse." It stood near the old palace.

- (b) **Lispobel** (*the fort of the people*). The site of this chapel is marked on the Ordnance Survey map near Killossery, and S. of Clonmethan, but there is not any trace of the building visible now. Neither are there remains of any of the chapels attached to Swords and connected with the town. Monck-Mason states they were St. Brigid's Chapel, near the old palace; St. Finian's Chapel, near the present Glebe House; and St. Catherine's Chapel, with two others dedicated to the Blessed Virgin and the Holy Trinity, within the ancient church.
- (c) **Kinsaley** (*head of the brine*), dedicated to St. Nicholas. It would probably be impossible now even approximately to fix the dates either of the building or of the ruin of this chapel. It was probably in use A.D. 1532 and A.D. 1615. The chancel has disappeared. The chancel arch remains. The nave is about 40 feet long and 16 wide. The W. gable is standing, surmounted by a double-arched bell-turret. The side walls are in fairly good condition. In each

Kinsaley—continued.

a perfect arched doorway remains. The masonry of all is very rough. The church lies on the N. of the road from Portmarnock to Kinsaley. The name Kinsaley reminds us that the sea in former times came to the borders of this parish. The subsoil of the neighbourhood confirms this, for shells and other marine objects can be dug up between Kinsaley and the sea.

(d) **Killossery** (*Kill-Lassera, i.e., the church of Laisre*), dedicated to St. Brigid. Close to Rollestown, where the road from Swords branches off to it at the turn S. to Kilsallaghan, there stand on an elevation the remains of this chapel. It is a small building, 48 feet long by 23 wide, running E. and W. The N. and S. walls are only a few feet high. The semicircular arch of a doorway in the N. wall remains. The E. and W. gables, very much dismantled, are still standing. The Danes had made a rath at the place. There had probably been a Celtic church on it. The stone church was probably built about the time of the English invasion; it was in use A.D. 1630, and probably for some time after. Apparently it was ruinous early in the last century.

(e) **Killeek or Killeigh** (*Kill Agha, i.e., church of the field*). This is called by Archbishop Allen "the most stately of the chapels of Swords." The building of the nave is very perfect except where the W. gable has fallen. The arch of the W. window and the wall above it are gone; but in the N. and S. walls there are well-preserved lancet-arched doorways. The church must have been re-erected on the site of that which is stated to have "altogether gone to ruin," A.D. 1630. It is of the plainest description, running E. and W. The chancel is 30 feet long by 24 wide, and the nave 45 feet long by 24 wide. The chancel walls are ruinous. There is a large semicircular arch dividing nave and chancel. Plaster still remains on part of the interior walls. Probably the church became unrooted about the middle of last century. The parish is situated S.W. of Swords.

(f) **Kilsallaghan** (*the church of the wood of the osiers*), dedicated to St. David. A small plain oblong church,

Kilsallaghan—continued.

35 feet by 21, with a tower at the W. 12 feet square, of the style so commonly built by church commissioners in the last century and early in this century, stands, since 1812, on the site of the former church of St. David, mentioned in all the returns from the Norman Conquest, and stated, between A.D. 1615 and A.D. 1630, to have become "out of repair."

(g) **Chapelmidway.** Within a short distance S. of Kilsallaghan are the fast-disappearing ruins of this chapel. It stands midway between the churches of Kilsallaghan and St. Margaret's. Hence, probably, its name. In ruins A.D. 1615, it has been becoming more ruinous ever since. At the W. end of a crumbling mass of masonry is a curious vaulted space, with traces of passages from it to other parts of the building. Above is a chamber, round which a thick wall still remains, heavily clad with ivy. Residents close by state that in their memory the buildings extended fully 80 feet to the E. There seems to be no record of when or why this once imposing building was raised.

(h) **Glasmore.** About a mile N.W. of Swords, in a field S. of the road from Swords to Rollostown, stand the ruins which were left on the night when the Danes from Malahide destroyed the abbey and killed its inmates. These ruins have the appearance of having been long subsequently repaired or utilized for a dwelling or office. A very large apartment, 36 feet square, remains, surrounded by massive walls. Some wide low windows are at two sides. The corner stones of the walls are very large. As the abbey was built at the most flourishing period of the Fingal Celtic Church, special interest attaches to these ruins, which can scarcely represent a revived abbey, as none such is mentioned in diocesan records.

XII. (a) **Donabate**, including (b) **Portrane**, (c) **Lambay**.

(a) **Donabate** (*church of the boat*). Dedicated to St. Patrick. About half a mile S. of Newbridge House, at the head of a little inlet of the Malahide estuary, stand the very ancient ruins of this small church. Its name is

Donabate—continued.

most suggestive of its position. Even in Celtic times there must have been a ferry here between Portrane promontory and Malahide. The church was probably built where the boat used to be hauled up. It is now a lonely spot. The building, running due E. and W., measures 28 feet by 18. The W. gable is down. The E. gable remains very imperfect, pierced by a small window. The other two walls are nearly down. The masonry is very rude and of unhammered boulder stones. There is no chancel.

From the fact that a chancel is spoken of in the returns of A.D. 1615 and 1630, the present small quaint church in the village is probably on the site of its immediate predecessor spoken of in these returns. Indeed, the tower of this church is evidently of much older date than the church itself, and the above-mentioned ruins are of a very much earlier date than either the present church or its immediate predecessor.

(b) **Portrane** (*the landing-place of Rechru, i.e., Lambay*). The ruins of this church, close to Portrane point, and facing Lambay Island, are very perfect. The walls are of unusual thickness, but of coarse masonry. The church runs due E. and W., 57 feet long by 24 wide. At the W. end there is what is rare in the Fingal ruined churches, a massive tower 14 feet square at the base, pierced by one two-light lance window, and also by five rudely-arched windows. Archbishop Bulkeley states, A.D. 1630, that the “church and chancel are down.” There is no sign of a chancel in these ruins, so they are probably the remains of a building erected on the site of the ruins of the church of A.D. 1630. Record of when the present building became a ruin has not been found.

(c) **Lambay** (Rechru, Irish; Lam-Ey, Danish, *i.e., Lamb Island*). There is not any trace of ancient church or chauncry on this island now, nor is there any indication of where they were.

XIII. (a) **Lusk**, including (b) **Kenure**, (c) **Rush**, (d) **Grace Dieu**.

(a) **Lusk** (*a cave*). Dedicated to St. MacCullin, but when granted to Mary's Abbey by the Norman conquerors, dedicated to B.V.M. There exists an interesting account of the predecessor of the present church, with drawings by Mr. A. Cooper, F.S.A., dated A.D. 1783. It was the same church as that of A.D. 1630. It was a large, not very comely, and dilapidated building 100 years ago. It was about 156 feet long and 39 wide, to the E. of the massive tower of the original abbey. The drawing shows 5 rough buttresses to the S. side to support the unstable wall. Seven irregularly shaped and placed windows are pictured in this wall, and a plain porch at the S.W. end. In the N. wall were also a porch and several windows filled in with masonry. The interior consisted of two long aisles, divided by a series of 7 pointed arches, 4 of which were built up A.D. 1783, all of which were built up by A.D. 1839. The chancel—the E. part of the S. aisle—only was used for divine service. Thus the whole of the N. aisle was in darkness. Mr. Cooper describes it as “a waste only used as a burial-place in the same manner as the churchyard; consequently it is all rubbish, bones, skulls, &c.” He also states that the church is “only preserved entire by a good roof covering the whole.” This roof was blown down during the great storm of 1839. On October 8, 1845, the church being in ruins, the Archbishop issued an order that the parishioners might use and resort to Balrothery. Mr. Cooper's account and drawing picture a sorry condition to which the great religious foundation—1300 years of age—had come. Within this dilapidated building there were, however, some interesting relics of former times. Mr. Cooper mentions that there had been kept in the church a curious figure cut out of very hard and heavy stone, which was supposed to be a Danish idol, named by the neighbours Shela-na-gig. He describes it thus:—“It represented the human features fancifully hideous, the face being about 7 inches broad, and the head, without neck or body, attached to a pair of kneeling thighs and legs.” Before the time of Mr. Cooper's visit, a previous vicar had buried it. Possibly it was

Lusk—continued.

tempting people to pay it undue veneration. Two remains of pre-Reformation times were in the church, if D'Alton and Lewis be correct—a stoup at the S. door and a piscina near the altar. Among many interesting monuments within the building were some dated 1637, 1656, 1713. One dug up in 1753 is probably as old as 1550; and standing before the communion table, dated 1575, there is a lovely specimen of monumental carving in grey Italian and Kilkenny marble, being a monument to Sir C. Barnewall and his wife. This now stands in the churchyard, and is being rapidly destroyed.

A small and comely Gothic church, with high-pitched roof, now takes the place of the larger and older church. As this new church has shrunk to more than half the dimensions of its predecessor, it has left the noble monument to Sir C. Barnewall outside. In 1847, “the old church having been pulled down and rebuilt, and it not being convenient yet to consecrate it,” the Archbishop licensed it for Divine Service on and after October 17th. The new church, like the old, is closely associated with the ancient massive tower which forms its belfry. This is a high, square embattled tower. Three angles are flanked by slender round towers, while the fourth—the N.E.—angle is flanked by one of the most perfect and most graceful of the famous round towers of Ireland, in a state of excellent preservation. It is evident that the square tower was built against the much more ancient round tower, which has witnessed many a Celtic, Danish, and Norman raid.

(b) **Kenure** (*Ceann-iulhair, i.e., head of the yew*), Knightstown, or Whitestown, dedicated to St. Damnan. In Archbishop Allen's “Repertorium Viride,” the name Kenure is given as an alias of what is now marked on the Ordnance Survey Map as Whitestown. It lies about half-way on the S. side of the road from Lusk to Rush. In the middle of an over-crowded churchyard rises the E. gable of this chapel. All traces of the other portions of the chapel have disappeared. The gable is very unclesi-

Kenure—continued.

astically restored. It has a small lance window. The site of the chapel is not marked on the Ordnance Survey Map.

(c) **Rush** (*Ros-eb, i.e., peninsula of yews*). In the N.E. of Kenure Park stand the very perfect ruins of a small oblong quadrangular church, which measures about 50 feet long by 22 wide. The masonry is rude. The walls are very thick. The E. gable has a small window. The W. gable is surmounted by a one-arched bell-turret. In the S. wall are two small windows, and one small doorway. The site of this chapel is not marked on the Ordnance Survey Map.

At the E. of Kenure Park, close by the sea, is the graceful little chapel of Kenure, built and endowed by the proprietor of the Park, and consecrated December 4, 1866, as "Kenure Church." This chapel is composed of nave, 52 feet by 24, and chancel at the E. end, 20 feet by 17. The W. gable is surmounted by a pretty one-arch bell-turret, the arch of which is carried on marble shafts. The building is of cut limestone, with double lines of red sandstone round the walls. On the N. side there are 4 two-light windows; on the S. side 3. They are very graceful lancet ogee windows in Portland stone. The building is entered at the S.W. by an open porch of suitable proportions. The arch of the doorway is in red sandstone and Portland stone, finely moulded and carved. This arch is carried on two marble shafts. There is a fine 3-light lancet E. window filled with stained glass.

(d) **Grace Dieu.** All that now remains of this once famous and flourishing monastery is a small pile of masonry (the S.E. corner of what remained in 1783), said to be a portion of the refectory, and a flat tombstone mitred at the top, and round which is engraved—"Hic jacet Johannes Hurley, cuius animæ propitietur Dominus." It is possible to trace extensive foundations in the swellings of the grass sward. The buildings existed here from A.D. 1190 to A.D. 1540. At the dissolution of the monastery the lands were granted to one of the Barnewalls, who, for a time, resided there. But it is probable that

Grace Dieu—continued.

the effacement of the buildings began soon after this grant. The field where they stood is off a by-road from the high road, near Corduff House, and about half-way between Swords and Lusk. The place is not marked on the Ordnance Survey Map.

XIV. (a) **Clonmetheran**, including (b) **Naul**, (c) **Hollywood**, (d) **Grallagh**, (e) **Garristown**, (f) **Palmerstown**, (g) **Westpalstown**, (h) **Ballyboghill**, (i) **Fields-town**, (k) **Ballymadun**.

(a) **Clonmetheran**, dedicated to St. Mary. A very plain oblong quadrangular church, 45 feet long by 23 wide, without a chancel, with an equally plain and unadorned tower at the W. end, 13 feet square; built, A.D. 1818, under the Ecclesiastical Commissioners; stands on the site of the more imposing building, with nave and chancel mentioned in previous returns.

(b) **Naul** (In Ail, i.e., *the cliff*). The ancient church of Naul, standing until A.D. 1615, was a ruin by A.D. 1630. It would seem that between this date and A.D. 1814, when the present church was built on the site (it is believed) of its predecessor, there was not any church in the parish of Naul, Hollywood church having then served for the union. In its turn Hollywood gave place to the present church of Naul, which is a very plain, small, and nearly square building. Its W. gable is surmounted by a one-arched bell-turret. At the S. stand the four unfinished walls of a chauncry, which an elaborate inscription states were in 1710 erected with the object of being appropriated for the remains of some of the Hussey family.

(c) **Hollywood** (*the holy wood*). The hills here were once covered with forests, which, from the name, were possibly sacred to Druidical worship. In a sudden deep hollow on the S.W. slope of the high land, stand the walls of the church. The chancel is a complete ruin; the foundations remain; they are 30 feet long by 20 wide, but the walls of the nave are fairly perfect. The church lies due E. and W. The nave is 61 feet long by 23 wide. The

Hollywood—continued.

W. gable, which is very lofty, is surmounted by a perfect triple-arched bell-turret. Some broken steps ascend from the N. wall to the belfry arches on the E. side. There was a large circular chancel arch, and the S. door has a lancet arch. On the E. side of the S. door a stoup is inserted in the wall. Taken as a whole, the ruin is imposing. The original church was probably built before the English invasion. Church and chancel were in ruins A.D. 1630, but must have been rebuilt, for a silver paten, now used at Naul church, has inscribed on it "Holy Wood, 1754."

(d) **Grallagh** (*Greallach, i.e., a miry place*), dedicated to St. MacCullin. This small parish, containing only 400 acres, is appropriately named. It is marshy, low-lying land. The ruins of the chapel are fast disappearing. The outlines of the nave, 38 feet by 24, and chancel, 12 feet by 20, can be easily traced. The W. gable alone remains standing. It has a small window, and is quite covered with ivy. The church must have been small, and without any claim to architectural beauty. It lies due E. and W. It has been a ruin since before A.D. 1630. It was probably not built until after A.D. 1275 and A.D. 1302. To the S. is a well, covered in by a carefully-restored stone-roofed building.

(e) **Garristown** (*i.e., the townland of the gardens*), dedicated to the Virgin Mary. The present church, built early in the century, on the site of the original church mentioned in previous returns, will soon be one of the ruins of Fingal. It is a plain oblong building, 48 feet long by 22 wide, without a chancel or any architectural grace. It has a plain bell-tower at the W. end, 14 feet square, surmounted by a slated spire, now falling to pieces. As the church stands on a hill, this spire has been a landmark for miles round. The whole church is going to decay now. Since the death of the last incumbent in 1871, it has ceased to be used for Divine Service. The parish lies at the extreme N.W. of Fingal.

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- (f) **Palmerstown** (*Palmers' townland*), Chapel of St. James.
This was a small rude building, with walls of rough masonry, of which a few small blocks remain. It is situated due E. and W., and is 48 feet long by 21 wide. The site of the chancel, stated to be a ruin A.D. 1630, cannot now be traced.
- (g) **Westpalstown** (*Westpail's townland*). It would be very difficult to say from existing remains what were the original style and shape of this church. It was all ruinous A.D. 1630, and has been so ever since. Great blocks of rugged masonry, covered heavily with ivy, suggest there was once a large building here.
- (h) **Ballyboghill** (*the town of the staff*). This interesting old church, on an elevation surrounded by stately elm trees, and just above the village of the same name, is one of the most perfect and striking of the ruined churches of Fingal. It is 71 feet long by 25 wide, and, like all the other Fingal ruins, runs due E. and W. The walls are nearly complete. The masonry is in fair condition. The corners are of chiselled stone. The W. gable rises in a perfect triple-arched bell-turret, the wall of which is 4½ feet thick. A perfect set of stone steps, from the top of the S. wall, ascends to the E. side of these belfry arches. The doors are arched. There are the remains of a fine E. window in the chancel, 15 feet high by 7 wide, with arches of carved sandstone. At the S. E. chancel end there is a lancet-arched niche of 6 feet span, which apparently once covered a recumbent tombstone; farther to the W. is a small lancet-arched doorway, 4½ feet by 2½ wide, leading out to a vault, the masonry of which seems of the same date as that of the church. It is uncared for, without a name, the entrance is open, and it is full of human bones. The church dates, and was used, from the English invasion. Both church and chancel are said to have been out of repair A.D. 1630, but the church was in use then.
- (i) **Fieldstown**, so called from the Norman family of De la Field, who were granted the lands early in the 13th century. The chapel was dedicated to St. Catherine, virgin and martyr. It is just possible to trace the outlines

Fieldstown—*continued.*

of the foundations of the ancient chapel in the middle of a burying-ground, situated in what was once the demesne of the original Norman proprietors. The burying-ground seems to have been unused for a long time; it is crowded with great forest trees. The last mention of the chapel is by Archbishop Jones (A.D. 1615), who states it was then a ruin.

When Mr. Austin Cooper visited the place in 1784, walls of the church were standing.

(k) **Ballymadun** (*Macdun's townland*), dedicated to All Saints. It is still easy to trace the outline of the nave, 51 feet by 30, and chancel, 26 feet by 24, running due E. and W. The church was a large one. There was apparently a tower at the W. end. Parts of the S. wall only remain standing, with a few imperfect windows in it, and a ragged arch of the entrance porch. The masonry is very rough. The building was in ruins A.D. 1630, and has been so ever since. It was probably erected before A.D. 1275. This is one of the two most westerly parishes of Fingal.

XV. (a) **Holmpatrick**, including (b) **Baldungan** and (c) **St. Movee**.

(a) **Holmpatrick** (*Inis Patraice*, i.e., *Island of Patrick*; Holmpatrick, Danish). All traces of the monastery, transferred early in the thirteenth century from the island to the mainland, have disappeared. The site of it is believed to be somewhere about one mile S.W. of the village of Skerries. The unroofed walls and tower (added A.D. 1819) of the parish church, rebuilt A.D. 1720, stand on a slight eminence in an over-filled graveyard, close to the village at the S. end of it. It is a very plain oblong building, 46 feet long, 25 wide, with a small tower to W. 15 feet square. It would much improve the landscape were a mantle of ivy to hide the very plain, unornate walls. A little below them stands the very comely new Gothic church, with its graceful tower and octagon spire. This church was consecrated September 2, 1868, as “the Parish Church of Holmpatrick.” It consists of a nave 70 feet

Holmpatrick—continued.

by 33, and a chancel 26 feet by 21, of grey limestone, with cut facings.

There are considerable remains still visible of the monastic church on St. Patrick's Island, said to have been founded by the great saint after whom it is named. St. Patrick's Isle is about one mile to the E. of the other islands of the Skerries group. On its W. slope are these ruins. The abbey church consisted of nave and chancel, lying to the E. and W. The nave is 46 feet long and 27 wide. The chancel is 22 feet square. Though it has been a ruin for about 650 years, traces of considerable architectural grace and skill still remain. The walls, which are nearly 4 feet thick, are Ashlar masonry of stone of the district; but all the facings are of chiselled or sawn calcareous tufa stone, in large blocks, which time and weather have made as porous as a coarse sponge. This is specially noticeable in the exterior corner stones. The W. end of the nave has been rudely repaired, and was, for a time, roofed in for a cattle shed. Some 16 feet high of the W. gable remains. So rudely have the repairs been done, that all traces of the doors and windows have disappeared. But sufficient remains of the chancel to suggest some interesting details of this ancient Celtic church. There are two E. windows faced in this pumice-like tufa. The N. wall of the chancel is almost perfect. It has a small splayed circular-arched window, 3 feet 6 inches high, and 14 inches wide, faced with tufa stone. Much of the S. wall has fallen, but sufficient remains to trace a similar window in it. In the S.E. corner there is a small lancet-arched *fenestella*, or niche, for a *piscina*, 2 feet 6 inches high, and 14 inches wide, and to the W. of this *fenestella* there is a small square niche, but lower. It is quite easy to trace the springing from each corner of the chancel, of an arch, faced with the tufa stone, which supported a groined stone roof above. Outside, at the top of the N. wall, sufficient remains of the tufa stone blocks with which this roof was covered, to see that it was a high-pitched stone roof, somewhat like that of St. Doulagh's Church.

Holmpatrick—*continued.*

To the S.W. of the church, extensive foundations, about 60 feet by 36, can be traced, of what were probably buildings belonging to the old monastery. Vandalism is rapidly destroying this most interesting church. Within a short time many of the tufa blocks have been carried off to the mainland. Another explanation of the origin of these tufa blocks, instead of the explanation suggested in p. 37, is, that they came from the neighbourhood, though there are not any specimens of the kind to be found there now. Tufa is the product of water charged with lime washing through marshy land over vegetable matter, and depositing its lime through and on the vegetable matter. The substance thus formed, though at first soft, becomes hard and durable from exposure to the air. There are places in the neighbourhood where the necessary conditions existed for the formation of these deposits. The deposits must have been at least two feet deep from which the blocks were taken which are used in the Church of Inisppatrick, and they must have been the slow growth of far distant ages, wherever they came from.

(b) **Baldungan** (*i.e., Dungan's town*). In selecting this spot for their castle and church, the sturdy Knights Templars showed much wisdom. It is on the top of high land which commands the whole country for miles. Mr. Cooper, already referred to, made a sketch of the castle and church in 1783. Of the former there stood then, at the W., two large square towers, with a parapet in front, covering a passage between each. From these towers a regular building was carried on each side, but narrower, to which a similar tower joined on the N.E. angle, and a smaller tower at the S. In other words, this castle of the Templars was a quadrangular court, flanked by four strong towers. Of all these buildings, only a few great piles of massive broken masonry remain.

But the chapel and its tower are now very much as Mr. Cooper pictures them one hundred years ago. They are to the S.E. of the castle. The church is about 90 feet long, and is nearly equally divided into a chancel about

Baldungan—continued.

24 feet wide, and a nave about 28 feet wide. From what remains of it, the E. window must have been very large. The N. and S. walls are not very perfect. In each, at the W. end, is a large arched doorway. There are five large windows in the S. wall, and there is one in the N. wall. Inside the E. end there is a lancet-arched niche at each side of the E. window. But the great tower at the W. end is the most striking feature of the building. It is entered by an arched doorway from the nave. It is about 22 feet square and 70 feet high. In the middle of the N.S. and W. sides it has square shafts of masonry, 3 feet deep, running from the ground to the top. The shaft on the W. side is splayed out towards the face of the tower. Within this shaft there is contained a spiral staircase still very perfect, which reaches the top of the tower by fifty-three steps. On the E. side of the top there is a two-arched bell-turret. From the top there is a splendid view of the sea and of the County Dublin. The masonry of this tower is, for the most part, as perfect as when it was first built. The tower is lighted by several small windows, irregularly placed in its sides.

(c) **St. Movee's Chapel.** The site of this ancient oratory is not marked on the Ordnance Survey Map. It stands in a small churchyard in Milverton, along the roadside which skirts the W. of the demesne. Completely hidden by a dense tangle of briars and rank weeds, the foundations can be traced of a tiny church running E. and W., about 28 feet long and 16 wide, of which equal parts formed chancel and nave. A few hundred feet to the E. of it is the Well of St. Mobhi, or Movee, covered in by rude walls of massive boulder stones.

XVI. (a) **Balrothery** (*Baile-a-ridire, i.e., the town of the knight*), dedicated to St. Peter, with (b) **Balscadden**. Mr. Austin Cooper, already referred to, has left a sketch and account of the condition of this church in his day. "Here," says he, "is an old church of extraordinary construction, and it most undoubtedly appears to be an ancient piece of work much mutilated. It formerly con-

Balrothery—*continued.*

sisted of a range of arches, or rather of arched recesses, on each side, but which was all included in regular walls of great thickness, each recess being about 10 feet deep. The recesses on the N. side have been all taken away, and the wall patched up, but the opposite side remains entire, each recess being a seat in the church. . . . The chancel is small, and in very indifferent repair." This curious church was taken down and rebuilt A.D. 1816, when the present plain oblong quadrangular edifice succeeded it, 52 feet long by 28 wide. But this, like its predecessor, is united at the W. end to the fine old tower, about 20 feet square, which from an eminence commands the high road from Swords to the north. To the N.W. corner is united a round tower, built at the same time, and pierced irregularly by what seem to have been arrow slits. On the sides of the tower are several windows, with well-cut stonework. One window, richly carved on the W. side, is in perpendicular Gothic style. It is probable that this tower was one of four standing at each corner of a fortified courtyard. In the vicarage grounds, to the S.E., there is another tower of ruder construction, now covered with ivy. All traces of the towers to N.E. and S.W. have disappeared. The knights who for centuries kept frontier guard here must have found Balrothery a strong place of defence.

(b) **Balscadden** (*i.e., the town of herrings*). This parish and church are situated in the extreme N. of Fingal and of the diocese. The site of the ruins of the church mentioned in the return of A.D. 1630 can be traced now only with some difficulty. They run due E. and W. They are in the middle of the churchyard, situated on a hill above the village of Balscadden. The foundations are about 21 feet wide and 58 feet long. Of this a space 24 feet long formed the chancel. Two small blocks of rough masonry only remain standing, one N.W. and the other N.E. of the nave. To N.E. of the chancel there are foundations, probably of a vestry.

XVII. Balbriggan (*i.e., the town of Breca*), with Bremore. Balbriggan is the only new parish in Fingal since the

Balbriggan—continued.

12th century. It was made a parish A.D. 1871. The foundation stone of the church was laid July 23rd, 1813. The building was completed in 1816, and was consecrated as "The Chapel of St. George, Balbriggan," on October 20th of that year. It was chiefly through the liberality of Rev. G. Hamilton, late of Hampton Hall, that the church was built. It was nearly destroyed by fire on December 22, 1833; after this it was restored and enlarged. North and south transepts were added in 1835-6, and the church was re-opened for Divine Service, March 4th, 1838. It is a plain, but, from its size and elevated position, an imposing building, cruciform in shape, with a fine tower at the W., which is surmounted by a high and graceful chiselled stone steeple.

Bremore (*great hill*). All that remains of the ancient chapel of Lambecher (*i.e.*, Llan-Beachaire, *the church of the heeman*) is about half a mile N. of Balbriggan, and close to the sea. There is little to interest the visitor now, except the associations of the spot. A building running due E. and W. can be traced, originally about 30 feet long and 18 feet wide. Two bare walls of rough masonry are still standing. The S. wall had apparently two rude windows. The N. wall, which is now part of the garden fence of a neighbouring cottage, had apparently a door in it. It is believed that soon after A.D. 1200, when Archbishop Comyn gave the chapel to Kilbixy, its story ended.

APPENDIX VIII.—A.D. 496—A.D. 1887.

SION of ecclesiastical persons having cure of souls in the churches and parishes of so far as can be ascertained. The names from A.D. 440 to A.D. 1170 are taken from “Annals of the Four Masters,” and from Archdale’s “Monasticon.” The of prebendaries (A.D. 1219 to A.D. 1870) are taken from Cotton’s “Fasti,” and onck-Mason’s “History of St. Patrick’s Cathedral.” In the case of the Crown under the Establishment, the names are taken from “Royal Presentations” (135 to A.D. 1817), in “Liber Munerum.” Many of the names from A.D. 1770 are taken from “Parochial Visitation Returns,” now in the Irish Public Record Office. Besides these sources, some few names of various dates are taken from “Crede from “Repertorium Viride,” from “Obits, Christ Church Cathedral,” from Visitation, 1615,” from “Archbishop Bulkeley’s Report,” 1630, Gilbert’s Illaries of St. Mary’s Abbey,” “Charles’ Directories,” &c., &c. Fingal brother ave also supplied not a few names from parochial sources. parishes are grouped as they were in 1887. every case, where not otherwise specified, the Patron, since 1870, is Board of titution.

I. **Finglas, with Ward and St. Margaret's.**

A.D.	
1207.	Maolpeder O’Colman, Comarb of Canice, <i>ob.</i>
	<i>Prebend of St. Patrick’s Cathedral, assigned by Archbishop Comyn in 1190, and connected with the Chancellorship by Archbishop Henry de Londres in 1219.</i>
1219.	Thomas de Castello.
1231.	Thomas de Cravill.
1250.	William de Culum. William de Hattynk.
1260.	Thomas Chaddesworth.

*Appendix VIII.**Finglas, &c.—continued.*

A.D.		A.D.	
1295.	Robert Wallerand.	1607.	James Usher, <i>Who endowed Finglas Parish with various tithes: henceforth it was served by a vicar appointed by the Archbishop.</i>
1346.	Hugo de Calce.	1621.	Ew. Lee. Matthew Lee, curate, 1615.
1373.	Nicholas Chedlyngton.	1630.	Robert Wilson, B.D.
1388.	John Karte.	1656.	Ambrose Aungier.
1393.	John Whiteacre.	1694.	Dillon Ashe.
1410.	Robert Fitzhugh.	1716.	Thomas Parnell.
1471.	John Leche.	1723.	Robert Howard.
1503.	Nicholas Cardini.	1727.	James Stopford, A.M., F.T.C.D.
1535.	Nicholas Allen.	1754.	Robert Caulfield, A.M.
1555.	Robert Nangle.	1775.	(in) Will Dobbin.
1597.	Samuel Mason.		
1571.	Nicholas Wash.		
1581.	Thomas Jones.		
A.D.	<i>Vicars.</i>	A.D.	
1781.	John Elton.	1791.	W. D. Williamson.
1781.	Will. Dohlin, D.D.	1796.	F. Pentland.
1822.	William Magge, A.M.	1826.	Robert Walsh, A.B., M.D.
1829.	Edward Semple, A.B.	1820.	E. Kisbey, A.B.
1831.	James P. elan, A.M.	1826.	Claas Armstrong, A.B.
1839.	Robert Walb, LL.D., M.D.	1834.	J. K. Courtenay, A.M.
1852.	John O'Regan, A.B.	1842.	Will. Singleton, A.B.
1858.	Thomas Jameson, A.B.	1848.	John Carroll, A.B.
	<i>Incumbents.</i>	1852.	S. R. O'Halloran, A.B.
1874.	J. J. Sargent, A.B.		
1875.	Will. Hen. Pilcher, A.M.		

II. Glasnevin.

A.D.		A.D.	
544.	St. Mobi Clarainech (<i>the flat-faced</i>). <i>i.e.</i> , Berchan of Glas-Naoithen, ob.	753.	Elpin, Abbot, ob.
741.	Cialitrog, Abbot, ob.	882.	Maoltuile, Abbot, ob.
	<i>Perpetual Curates appointed by Precentor and Chancellor of Christ Church Cathedral, &c.</i>		
1481.	John Wolfe, ob.	1805.	Crinus Irwin.
1514.	Patrick Law, ob.	1809.	— Gore.
1615. (in)	— Wybants.	1810.	Philip Ryan, A.B.
1707.	Ralph Darling.	1822.	James Smith, A.B.
1709.	William Woolsey.	1827.	Richard Grier, D.D.
1710.	Robert Echlin.	1829.	John West, A.B.
1710.	Mich. Hartlib.	1830.	Walter C. Roberts, A.M.
1719.	John Traver.	1838.	Chas. S. Stanford, D.D.
1727.	William Poultney.	1843.	C. H. George, A.B.
1736.	Richard Parker.	1845.	Moses Margoliveith, PH.D.
1754.	John Boyle.	1847.	Hen. Geo. Carroll, A.M.
1785.	Travers Hume, D.D.		<i>Glasnevin was prospectively united to Santry, A.D. 1887.</i>
1805.	Robert Disney, A.M.		

III. Drumcondra.

Perpetual Curates appointed by Corporation of Dublin or their Representative.

A.D.

1591. Will. Savage.
 1615. (in) Simon Thelwall (*with Clontarf*).
 1787. Charles O'Niell.
 1789. Jacob Cramer, A.B.
 1815. William Barlow, A.M.
 1826. Jas. Duncan Long, A.M.
 1864. Benj. H. Johnson, A.B.

A.D.	<i>Stip. Curates.</i>
1851.	Thomas Long, A.B.
1857.	Will. Stephenson, A.B.
1864.	John P. Moran, A.B.

Incumbent.

1871. Henry Carleton, A.M.

IV. Clontarf, with Killaloe.

A.D.

550. St. Congal, Abbot.
Crown, Patron.
 1591. (in) Will. Savage (*with Drumcondra and Clontarf*).
 1615. (in) Simon Thelwall (*with Drumcondra*).
 1630. Richard St. Lawrence.
 1639. Randal Dymock (*with Balgriffin, St. Doulough's, and Portmarnock*).
 1670. Henry Brereton (*with Raheny*).
 1680. Adam Usher.
 1712. Fred. Usher.
 1766. John Usher.
 1811. Charles Mulloy, A.B.
 1829. Will. Handcock, A.M.
 1840. T. C. Huddert, A.B.
 1841. James Reid, A.B.
 1855. W. A. Kempston, A.M.
 1862. James Pratt, A.M.

A.D.	<i>Stip. Curates.</i>
1630.	Christ. Cuiston.
1847.	W. Fitzgerald, A.B. C. H. G. Butson, A.B.
1864.	John Crawford, A.B.
1870.	R. W. Guinness, A.M.
1876.	J. G. Garrett, A.B.
1881.	J. J. Woodrolle, A.M.
1885.	G. B. Taylor.

Incumbent.

1875. Macnevin Bradshaw, A.M.

V. Raheny.

A.D.

1226. Thomas, Rector (*Gilbert's Chartus, St. Mary's Abbey*).
Crown, Patron.
 1615. (in) John Credlan (*with Coolock*).
 1639. (in) Thomas Seele (*with Coolock*).
 1670. Henry Brereton (*with Clontarf*).
 1680. Patrick Grattan, D.D.
 1703. John Grattan, A.M.
 1720. R. Gibbons.
 1731. Marmaduke Phillips, A.B.
 1735. Ralph Cocking, A.M.
 1774. William Shaw, A.B.
 1796. George Stevenson, A.B.

A.D.	
1802.	Latham Coddington.
1809.	Richard Graves, D.D.
1814.	Francis Fox, A.M.
1821.	Hon. George Gore, A.M. (<i>with Deanery, Killala</i>).
1836.	Josiah Crampton, A.M.
1856.	William Black, D.D.
1864.	R. W. Burton, A.M.

Patron, Lord Ardilaun.

<i>Incumbent.</i>
1873. Francis C. Hayes, A.M.

VI. Coolock, with Artalne.

A.D. *Lay Patron.*

- A.D. *Lay Patron.*

1579. Marmaduke Middleton (*also Bishop, Waterford and Lismore*).
Edward Wetherby.

1595. Edward Moore.

1615. (*in*) John Credlan (*with Raheny*).
1639. Thomas Seele (*with Raheny*).
1725. John Jackson, A.M. (*with Santry*).
1742. John Jackson, A.M. (*with Cloghran*).
1760. Smyth Loftus.
1779. Dr. Baird.
1782. Peter Carleton, D.D.
(*and Dean of Kilaloe from 1790*).
1813. H. Moore, A.B.
1823. Hon. R. Ponsonby, A.M.
(*and Dean of St. Patrick's*).
1828. Will. Maconchy, A.M.

Instruments

1879. H. W. Gayer, A.M.
 1883. J. J. S. Sheilds, D.D.
 1887. John C. Irwin, A.M.

- A.D. *Stip. Curates.*
1808. Thos. Baker, A.B.
1810. Thomas Goff, A.B.
1821. J. R. Fitzgerald, A.B.

VII. Howth, with Baldoyle, and Kilbarrack.

IRELAND'S EYE

A.D. 1186. (iii) Hernesius.

Rectors and Prebends of St. Patrick's Cathedral.—Archbishop, Patron.

- A.D.
 1300. J. de Sancto Amaro.
 1380. William de Beverly.
 1468. John Plant.
 1509. John Fitzsimons.
 1522. Thomas Darcy.
 1529. William Power.
 1532 (*in*) Michael Carney, A.M., *Vic.*
 1546. Simon Geofry.
 1555. John Dongan.
 1595. Robert Conway, LL.D.
 1615. Christ Hewitson, A.M. (*with Swords*).
 1615 (*in*) Martin Cox, A.M., *Curate*.
 1636. Thomas Lloyd, A.M.
 1661. Will. Sheridan, A.M.
 1671. Patrick Grattan, D.D.
 1704. Robert Grattan, A.M.
 1723. Sam. Webber, A. M.
 1742. John Jackson, A.M.
 1750. Arthur Mahon, LL.B.
 1755. John Walls, A.M.

- A.D.

 - 1755. John Wynne, A.M.
 - 1771. Will. Blackford, A.M.
 - 1773. Moses Roquier.
 - 1774. Thomas Stewart, A.B.
 - 1789. Walter Blake Kirwan.
 - 1799. John Lewis, A.B.
 - 1826. Charles Smith, A.B.
 - 1832. Arthur Irwin, A.B.
 - 1847. James Howie, A.M.
Robert Staveley, A.M.
 - 1849. John O'Regan, A.B.
 - 1852. Will. R. Lawrence, A.M.

Incumbent.

1874. R. S. Kerr, A.M.

Baldoyle.

1615. (*in*) Pat. Beaghan (*with St. Doula Malahide, and Portmarnock*)
 1630. (*in*) Richard Kelly (*with Killow*

VIII. Santry, with Cloghran.

Santry. Crown Patron.

<i>Rectors.</i>	<i>A.D.</i>	<i>Stip. Curates.</i>
'appan, Abbot, <i>ob.</i>		
Vill. Savage (<i>with Clontarf and Drumcondra</i>).		
Rich. Viborow.		
Randal Dymock.		
Henry Brereton, A.M.	1707.	Christ. Jackson.
Daniel Jackson, A.M.	1708.	Duke Tyrell, A.M.
ohn Jackson, A.M. (<i>with Coolock, from 1725</i>).	1762.	B. Wye, LL.B.
I. Cornyn-Middleton.	1777.	Thos. Benson, D.D.
ohn Bowden, D.D. (<i>with 5 parishes in Meath</i>).	1778.	Hon. Jas. Hewitt, A.M.
Hon. Jas. Hewitt, A.B.	1779.	Christ. Butson.
Thos. Hastings, LL.D. (<i>with Kill-skeery, Clogher</i>).	1783.	Roger Ford, A.M.
Thomas Smith, D.D. (<i>with Ennis-killen, Clogher</i>).	1786.	John Grant, A.M.
Denis Browne, A.M.	1798.	Jas. Smith, A.M.
ohn Frith, A.M.	1807.	J. J. Moore, A.M.
Henry Lefroy, A.M.	1813.	Ed. Sherlock, A.M.
	1814.	F. Chamley, A.M.
	1817.	Jas. D. Long, A.B.
	1823.	J. C. Courteney, A.B.

Cloghran. Crown Patron.

<i>Rectors.</i>	<i>A.D.</i>	<i>Stip. Curates.</i>
Rich. Locard.		
Vill. Taylor.		
in) Thomas Mayow.		
in) Thom. Geralde.		
in) Thomas Kegan.		
as. Keysar or Keane.		
at. Beaghan (<i>with St. Doulough's, Malahide, Portmarnock, and Baldyke</i>).		
Nicholas Meyler.		
Nicholas Culme.		
Alexander Hatfield, A.M.		
as. Kerdfiff, A.M.		
l. Marshall, A.M.		
Mich. Hewetson (<i>with Swords</i>).	1646.	Geo. Gun, A.B
Garrett Barry (<i>with Swords</i>).	1703.	Geo. Lang.
Hen. Scardeville (<i>with Swords</i>).	1704.	Thos. King, A.M.
Gilbert Deane.	1717.	ohn Grace, A.M.
Rich. Bambrick.	1718.	J. Geo. Marley, D.D.
John Wynne, D.D.	1721.	John Towers, A.M.
Robert Fisher, A.M.		

Cloghran—continued.

A.D.	<i>Rectors.</i>	A.D.	<i>Stip. Curates.</i>
1758.	Will. Taverner, A.B.	1725.	John Smith, A.M.
1759.	Bellingham Swan, A.M.	1735.	Dav. Stephens, A.M.
1762.	Joseph Davies, A.B.	1736.	Jas. Leslie, A.M.
1780.	Mark Wainwright, A.B.	1740.	Brent Smith, A.M.
1781.	Edw. Syng, A.M.	1742.	John Jackson, A.M.
1784.	John Baird.		
1804.	Will. Lyster, A.B.	1825.	T. F. Walker, A.M.
1816.	S. S. French, LL.D. (<i>sequest. with Swords.</i>)	1827.	Andrew McConkey, A.M.
1831.	E. Jonas Lewis, A.M.	1830.	Theo. de la Cour Carroll, A.M.
1854.	Benj. W. Adams, D.D.		

Santry and Cloghran United, A.D. 1876.

A.D.	<i>Incumbents.</i>	A.D.	
1876.	Benj. W. Adams, D.D.	1880.	J. W. Tristram, A.M. (<i>curate</i>)
1886.	J. W. Tristram, A.M.		

IX. St. Doulaugh's, with Balgriffin.

Perpetual Curacy. Precentor of Christ Church Cathedral, Patron.

A.D.		A.D.	<i>Stip. Curates.</i>
600.	(<i>circa</i>) St. Duilech.		
1406.	(<i>ir</i>) Eustachius Roche.		
1495.	William Norragh, <i>ob.</i>		
1506.	John Yong.		
1541.	Richard Hall.		
1615.	(<i>irr</i>) Patrick Beaghan (<i>with Malahide, Portmarne, and Baldyde</i>).		
1630.	Richard Kelly.		
1740.	James Leslie, A.M. (<i>with Donabate</i>).		
1788.	James Saurin, D.D.		
1804.	Thomas Hayden, A.M.	1824.	E. W. Stack.
1806.	W. Gorman.	1809.	Theo. Blakeley.
1815.	James Matthews.		
1822.	E. Tighe Gregory.	1820.	Ed. Semple.
1832.	Joshua Free, A.M.	1828.	T. F. Walker.
1848.	John Studert, A.M.		
1850.	J. G. Abeltshauser, A.M.		
1851.	W. M. Brady, D.D.		
"	W. S. Kennedy, A.M.		
1865.	W. K. Villiers.		
"	C. E. Tisdall, D.D.	1872.	Fred. Tymons, A.M.

X. Malahide, with Portmarnock.

Malahide.	Portmarnock.
<i>Actual Curacy. Dean and Chapter of St. Patrick's, Patron.</i>	<i>Perpetual Curacy. Archbishop, Patron.</i>

Walter Talbot.

During minority of Sir R. Talbot's heir, Archbishop H. de Londres nominated the successor of W. Talbot; but the advowson of the Church had been confirmed to the lords of Malahide by King Henry II., and they nominated the clerk for a long time.

Patrick Greaghan.
(in) Richard Kelly.

From the middle of the 17th century, to the end of the 18th, there was not any ch fit for Divine Service, or any settled ministry in either Parish.]

Malahide.	Portmarnock.
Francis Chamley, A.M.	A.D.
Josiah Crampton, A.M.	1788. Hector Monro (<i>with Garristown</i>).
Thos. Trotter King, A.M.	1799. William Percival.
R. W. Whelan, A.M.	1821. William Macconchy, A.M.
J. J. K. Fletcher, A.M.	1827. Geo. N. Tredennick, A.M.
	1830. George Cole Baker, A.B.
	1857. Colpoys C. Baker, A.M.

Malahide and Portmarnock United, A.D. 1873.

Incumbents.	<i>Stip. Curates.</i>
J. J. K. Fletcher, A.M.	1873. R. J. Savage, A.B.
Robert Walsh, A.M.	1874. Sterling Tomlinson, A.B.

Swords, with Kinsaley, Killossory, Killeek, Chapelmidway, and Kilsallaghan.

Of the first and last only have the names of the clergy survived. Kinsaley and elmidway were dependent Chapels on Swords and Kilsallaghan from the 12th ry, but Killossory and Killeek had for a time independent lives.

Swords, with KINSALEY, KILLOSSORY, and KILLEEK.

Vicarage and Prebend of St. Patrick's Cathedral. Patron, The Archbishop.

<i>(circa)</i> St. Columkille.	A.D.
<i>(circa)</i> St. Finan Lohar.	1028. Giolla Patraice O'Flaherty, Bishop, <i>ob.</i>
Ailioll, son of Mœnach, Bishop, <i>ob.</i>	1042. Eochacan, Scribe, <i>ob.</i>
<i>(also Bishop of Lusk).</i>	1048. Aid, son of Mochlan ua Nuadhah, Bishop, <i>ob.</i>
Maoilmaire ua Cainen, Bishop, <i>ob.</i>	1060. Maikieran, O'Robachain, Bishop, <i>ob.</i>
Marian ua Cainen, Bishop, <i>ob.</i>	1136. Mackienan, Bishop, <i>ob.</i>

Swords, &c.—continued.

Prebendaries.	Prebendaries.
A.D.	A.D.
1390. Walter Comyn,	1661. Roger Holmes, A.M.
Alanus.	1663. William Williams, A.M.
1417. Thomas Comyn,	1664. John Roane, B.C.L.
1477. Robert le Blond,	1675. Andrew Sau, D.D.
Itemus Brocard,	1682. Henry Scarcliffe, A.M. (<i>with Chran.</i>)
1362. William de Hotham,	1704. Thomas King, A.M.
1366. William of Wykeham (<i>Bishop of Winchester</i>),	1709. Robert Doggett, A.M.
1375. Peter de Lucy,	1713. John Wynne, A.M.
1375. Robert Crull,	1727. Hugh Wilson, A.M.
1386. Walter Bruges,	1735. John Espin, A.M.
1397. John Tude,	1744. John Owen, D.D.
1403. John Tanner,	1761. Fowler Comyns, A.M.
1423. Brande (<i>Cardinal of Placentia</i>),	1783. Henry Lomax Walsh, A.B.
1441. William Croke,	
1463. Walter Egerton,	
1496. Richard Furtace,	
1509. Edward Howth,	
1545. Christopher Vesey,	
1546. John Derrick,	
1554. Anthony St. Leger,	
1558. Patrick Byrne,	
1576. Edmond Enoh,	
1593. William Pratt,	
1614. Richard Jones, A.M.,	
1630. (ex) C. Heweton, A.M., <i>Vicar (with Heath)</i> ,	
1642. Samuel Puleton, D.D.,	
1649. Thomas Wilkinson, <i>Puritan Min.</i>	
	Vicars.
	1793. Jas. Verschoyle, A.M. (<i>also Dea St. Patrick's and Rector of Bride's</i>).
	1810. Stewart Segar Trench, A.M.
	1826. Hon. Francis Howard, A.M.
	1857. D. H. Elrington, A.M.
	1860. Thomas Twigg, A.M.
	SWORDS UNION & KILSALLAGHA
	<i>Prebendary and Vicar.</i>
	1871. Thomas Twigg, A.M.
	<i>The Prebend and Vicarage were always held by the same person.</i>

Swords Slip. Curates.

A.D.	A.D.
1801. William Annesley,	1844. Will. Willis.
1803. Thomas Parkinson,	1840. W. G. Ormsby, A.B.
1809. James Wallace,	1851. W. R. Smith.
1815. Francis Chomley, A.B.	1852. Ralph Wilde.
1824. Eddlehoff Magrath,	1854. J. Digges la Touche, A.B.
1825. J. Latton Crosbie,	1856. Robert Hamilton.
1836. William Curtis,	1858. Sam. P. Warren, A.B.
1839. Francis H. Thomas,	1869. W. G. Boyce, A.B.
1840. John Homan,	1887. J. H. Wilson, A.B.
1841. Will. Jameson, A.M.	

Kilsallaghan, with CHAPELMIDWAY.

Vicarage. Crown, Patron.

A.D.		A.D.
1615. (<i>in</i>) John Richmond.		1801. Rich. S. Wolfe.
1623. John Byns.		1803. Thos. H. Kearney.
1630. (<i>in</i>) R. Worrall, A.M.		1806. Chas. Miley Doyle.
1662. Henry Brereton.		1829. John Gregg, A.B.
1680. Daniel Jackson.		1836. Mark Perrin, A.M.
1709. Charles Smith.		1840. Quinton Dick Hume, A.M.!
1716. Peter Wybrants.		1849. John Cotter MacDonnell, A.B.
1732. Edward Leigh, D.D. (<i>with Naul</i>).		1854. Ralph Wylde.
1759. Ed. Leigh, A.M., F.T.C.D.		1855. Annesley P. Hughes, A.B.
1760. Philip Yorke.		1857. Theoph. Bennett, A.B.
1768. Edward Day, D.D.		1865. W. Crofts Bullen.
1770. Henry Parish. Maurice Collis.		(United, A.D. 1871, to Swords.)

Killossory and Killeek.

A.D. 1630. (*in*) Richard Kelly.

XII. Donabate, with Portrane.

Vicarage. Archbishop, Patron.

Portrane.

A.D. 1630. (*in*) Gabriel Etheridge.

Donabate.

1310. William de Bathe.	
1419. Henry Marleburgh.	
1615. (<i>in</i>) John Etheridge (<i>with Portmarnock</i>).	
1630. (<i>in</i>) John Mooney.	
1691. Thomas King, A.M.	
1715. Richard Pryse, <i>ob.</i>	
1730. Edw. Pryse, <i>ob.</i>	
1740. James Leslie, A.M. (<i>with Portrane and Doulagh's</i>).	
1769. Matthew Pilkington.	

A.D.
1777. William Day.
1803. A. Attencot.
1806. Abr. Aug. Stewart.
1807. Robert Maw (<i>stip. curate</i>).
1811. William Stewart (<i>stip. curate</i>).
1811. William Hamilton, A.M.
1816. —— Dealtry, D.D.
1834. Jos. Rich. Hamilton, A.B. (<i>stip. curate</i>).
1836. Jos. Rich. Hamilton, A.B.
1840. William Jones, A.B.
1870. Richard Booth, A.B. (<i>stip. curate</i>).

Incumbent.

1870. Richard Booth, A.M.

XIII. Lusk, Rush, and Kenure.

A.D.
496. MacCullinus, Bishop, <i>ob.</i>
498. Cuynec McCuthmoa, Bishop, <i>ob.</i>
616. Petranus, Bishop, <i>ob.</i>
694. (<i>in</i>) Colga, son of Moenach, Abbot.

A.D.
605. Cassan, Scribe, <i>ob.</i>
731. Crummaol, Abbot, <i>ob.</i>
734. Commoile M'Colgan, Abbot, <i>ob.</i>
779. Conall, Abbot, <i>ob.</i>

Lusk, &c.*o.*—continued.

A.D.	Prebendaries and Vicars.
782.	Colga, son of Crummaol, Abbot, <i>ob.</i>
786.	Muredhach, Abbot, <i>ob.</i>
791.	Mœnach, Prior, <i>ob.</i>
795.	Ferghil, Scribe, <i>ob.</i>
799.	Cormac, son of Conall, Abbot, <i>ob.</i>
800.	Mœnach, Abbot, <i>ob.</i>
835.	Forbasach, Bishop and Anchorite, <i>ob.</i>
838.	Maolruan, Vice-Abbot, <i>ob.</i>
848.	Ruaidhri, Abbot, <i>ob.</i>
851.	Aillill, Abbot, <i>ob.</i>
873.	Benacta, Bishop, <i>ob.</i>
878.	Aonacan, Abbot, <i>ob.</i>
880.	Malruain, Bishop, <i>ob.</i>
882.	Mutran, Bishop, <i>ob.</i>
887.	Seachnasach, Abbot, <i>ob.</i>
891.	Muredhach, Prior, <i>ob.</i>
904.	Ruadhan, Bishop, <i>ob.</i>
906.	Colman, Bishop, <i>ob.</i>
927.	Tuathal McO'Enagan, Bishop, <i>ob.</i>
965.	blessed Ailioll, son of Mœnach, Bishop, <i>ob.</i> (<i>also Bishop of Swords.</i>)
1055.	Odhar O'Murray, Erenach, <i>ob.</i>
	<i>Prebendaries and Vicars.</i>
1219.	Philip de Bray.
1284.	Walter Scamnel.
	Roger Fitzroger.
1294.	James of Spain (<i>Nephew of Eleanor,</i> <i>Queen of Edw. I.</i>)
1294.	Rich. de Alyngdon.
1306.	(divided into 2 vicarages and 2 pre- bends).
1343.	Raymundus Pelegrin (<i>the Pope's</i> <i>Nuncio</i>).
1381.	John de Bryen.
1394.	Robert de Faryngdon.
1405.	Thomas Cranlegn.
1452.	John Wyght, A.M. Richard Chestre.
	<i>A.D.</i> <i>Prebendaries and Vicars.</i>
1457.	Richard Eustace. Thomas Bloomfield. William Tregury.
1465.	John Kevernock.
	<i>Preb. and Treas. St. Patrick's alt., Patron.</i>
	<i>Vicars.</i>
1561.	Walter Hill (<i>with Clonmetheran</i>).
1615.	(<i>in</i>) William Sibthorpe.
1630.	(<i>Vicarages consolidated.</i>) Edward Donnellan, B.D.
1689.	John Archdall, <i>ob.</i>
1691.	Thomas King, A.M.
1703.	George Lang.
1739.	Francis Glover.
1762.	John Blackford.
1765.	John Wisdom.
1776.	John Chehwood.
1780.	Joseph Stock.
1790.	Philip Ryan.
1803.	Elias Thackery.
1805.	William Cox.
1809.	A. Staples.
1816.	Roseingrave Macklin.
1836.	John Potterton.
1857.	William Reeves, D.D. Wm. Coddington, A.M. (<i>stip. curate</i>).
1865.	Richard Wrightson, A.M.
	<i>Incumbents.</i>
1875.	W. Brennan, A.M.
1881.	Amryald D. Purefoy, A.M.
1884.	Danby Jeffares, A.M.
	<i>Kenure.</i>
	<i>Chaplain, Lay Patron.</i>
1867.	G. T. H. Barton, D.D.

XIV. Clonmetheran, with Hollywood, Naul, Grallagh, Garristown, Palmertown, Westpalstown, Ballyboghill, Fieldstown, Ballymadun.

ALL of the ten parishes, with their churches or chapels (many of them in ruins and unused), which now form the Union of Clonmetheran, were called into being within the century after the English invasion. It would appear that they were not at any time all independent, though each (except Grallagh and Fieldstown) were so for longer or shorter periods.

Clonmetheran, with Fieldstown.*Prebend and Rectory. Patron, Archbishop.*

A.D.	A.D.	Stip. Curates.
1275. J. de Nottingham.		
1321. (in) Nicholas Dowdall.		
1402. T. de Everdon.		
1413. T. Rosel.		
1475. N. Dowdall.		
1546. N. Lyn.		
1555. George Browne.		
1559. Alex. Craike, B.D. (<i>and Dean of St Patrick's</i>).		
1561. Walter Hill (<i>with Lusk</i>).		
1561. Robert Daly.		
1615. (in) Thos. Richmond.		
1615. Nicholas Robinson.		
1620. William Pulley.		
1628. Richard Powell, M.A.		
1642. Robert Bayle, M.A.		
1661. John Brereton, M.A.		
1683. J. Brereton, M.A.		
1702. Theo. Harrison, D.D.		
1720. John Grattan, M.A.		
1741. Bryan Robinson, M.A.		
1743. Caleb Cartwright, B.D.		
1763. Patrick Kenney, B.A.		
1789. R. Baylis Dealtry, LL.D.		
1795. Lionel Viscount Strangford.		
1801. J. Beresford Hill, B.A.		
1803. Storey C. Littlehales, B.A.		
1811. William Hughes, M.A.		
1813. Thomas Radcliffe, B.A.		
1834. Montague Seaver Short, M.A.		
1841. R. Quaile Shannon, B.A.		
1846. R. M. Kennedy, M.A.		
1848. J. W. LaTouche, LL.D.		
1870. Robert W. Whelan, M.A.		
	1630. (in) William Tedder.	
	1790. William Annesley.	
	1798. Gabriel Fenton.	
	1808. Thomas Hands.	
	1820. Stephen Radcliffe.	
	1827. Will. Tyrrell.	
	1840. Courtnay Turner.	
	1849. Jas. Burnet, B.A.	

Clonmetheran Union and Garristown.*Incumbents.*

1871. James Burnet, A.B.

Clonmetheran Union and Hollywood Union.

1883. Guy P. L'Estrange, A.M.

Stip. Curates.

1885. C. R. Panter.
1886. E. R. Power.

Palmerstown was united to **Carristown** before A.D. 1615, and to **Clonmetheran** in and since A.D. 1675. **Westpalstown** and **Ballymadun** were united before A.D. 1615, and both were added to **Clonmetheran**, A.D. 1675.

A.D.	Carristown.
1615. (<i>in</i>) Nicholas, Baron, <i>Vicar.</i>	1275. (<i>in</i>) Will. <i>et Feminae</i> .
1630. <i>Pater, Curate.</i>	1410. (<i>in</i>) Thos. <i>Curate</i> .
1630. (<i>in</i>) William Tedder.	1536. E. Doyne.
Hollywood, Grallagh, and Naul.	Simon Ge. <i>try.</i>
1615. (<i>in</i>) Terence Ivers.	1542. Richard Daff.
1630. (<i>in</i>) John Hyde, A.M.	1615. (<i>in</i>) Terence Ivers.
1813. Thomas Baker, A.B.	1630. (<i>in</i>) John Rooney, A.M.
1858. Robert Hamilton, A.M.	1744. Chas. Steppney.
1867. Danby Jeffarey, A.M.	1759. Alex. Eustace.
(United to Clonmetheran, A.D. 1883.)	1793. Jas. McCay.
Ballyboghill.	1807. Hector Monroe (<i>with Portmarnock</i>).
1615. (<i>in</i>) Nich. Culme (<i>with Balscadden</i>).	1820. Thos. Baker, <i>sequestr.</i> , A.M.
1630. (<i>in</i>) Gabriel Etheridge (<i>with Portmarnock</i>).	1822. Richard Neville.
(United to Clonmetheran, A.D. 1675.)	1824. Godfrey Everh., A.M.
	1841. John N. Courtney, A.B.
	1865. James Burnet, A.B.
	(United to Clonmetheran, A.D. 1871.)

XV. Holmpatrick, with Baldongan.

All traces of the names of the Abbots of the Island Monastery have been lost.

A.D.	
1280. Adam, Prior.	1835. Henry Johnston, A.M.
1366. (<i>in</i>) Stephen, Prior.	1845. William Tighe, A.B.
John Randolph, Prior.	<i>Incumbent.</i>
1378. Geoffrey, Prior.	1886. Richard W. A. Shegog.
1383. Stephen Drake, Prior, <i>ob.</i>	<i>Stip. Curates.</i>
1393. John Kendall, Prior, <i>ob.</i>	1841. Henry Ferguson.
1476. (<i>in</i>) James Cogan, Prior.	1842. W. J. Molloy.
1537. (<i>in</i>) Peter Mann, last Prior, <i>ob.</i>	1870. S. C. Hughes, A.B.
Perpetual Curates.	Baldongan.
1615. (<i>in</i>) Thomas Hood (<i>with Balscadden</i>).	1615. (<i>in</i>) Thomas Hood.
1630. (<i>in</i>) Thomas Doughtie, A.M. (<i>with Baldongan</i>).	1630. (<i>in</i>) Thomas Doughtie, A.M. (<i>with Holmpatrick</i>).
1691. Thomas King, A.M. (<i>with Lusk and Donabate</i>).	1698. Thomas King, A.M.
1720. Arthur Tanner.	1792. Christopher Robinson.
1742. E. Cuthbert.	1838 to 1866. W. C. Magrath.
1755. Ralph Card.	1845. Baldongan Church having been long
1756. Francis Glover.	since in ruins, the Archbishop issued an order that parishioners might use and resort to Holmpatrick Church.
1760. Thomas McDonnell.	
1762. Denis Ware.	
1765. Thomas Blair.	
1794. William H. Johnston.	

XVI. Balrothery, with Balscadden.

Vicars.

Patrick de Rosel.
Prior of Tristernagh, Patron.
 (in) Robert Cox.
 John de Cambridge.
 John de Gifford.
 Nicholas Hill (*and Archdeacon of Dublin*).
 Luke Barnewall.
 Thomas Ram (*and from 1605 also Bishop and Dean of Ferns*).
 Richard Thompson.
 Ralph Keiman.
 James Clark.
 Thomas Faugher.

Crown, Patron.
 John Byns (*with Kilsallaghan*).
 Robert Worrall (*with Kilsallaghan*).
 Francis Higgin, D.D.

Lay Patron.

1760. Henry Ware, A.M. (*with Prebend of Tipper*).
 1779. M. Turney.
 1787. Jno. Croasdale.
 1790. Hon. Boleyn Howard, A.M.
 1801. Thomas Richardson, A.M.
 1806. Philip Ryan, A.B.
 1808. Francis Baker, A.B.
 1838. Courtney Turner, A.B.
 1844. Francis Baker.
 1860. John Grogan, A.M.

Incumbent.

1887. J. N. Lombard, A.B.

Balscadden.

Dean and Chapter Christ Church, Patron.

Vicars.

1421. Henry of Marleburgh.
 1539. John Mosse.
 1615. (in) Thomas Hood (*with Baldungan*).
 1630. (in) Nicholas Culme (*with Cloghron*).
 1800. William Blunden.
 1844. Hugh Hamilton, A.M.

(United to Balrothery, 1871.)

XVII. Balbriggan, with Bremore.

Lay Patron.

Perpetual Curates.
 Gabriel Fenton, A.M.
 Hugh Hamilton, A.M.
 J. F. Gregg, A.M.

A.D.

1860. Edward Metcalf, A.M.
 1862. Latham C. Warren, A.M.
 1865. Samuel P. Warren, A.M.

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